

Library of the Theological Seminary,

PRINCETON, N. J.

Division.....*I*.....

Section*2*.....

Shelf.....

Number.....

THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

NOVEMBER, 1826.

GENERAL REMARKS ON THE QUESTION BETWEEN THE CHRISTIAN AND THE JEW, IN REPLY TO RABBI CROOLL'S QUERIES.

(Continued from page 373.)

I now proceed to consider the Rabbi's positions in the order in which they stand, for which see *Jewish Expositor for November, 1825*, p. 406.

First Question.—*Is the Messiah to be only a man, or more than a Man?*

The Question between the Christian and the Jew is here mistated, and must therefore be stated again, as follows:—

Is the Messiah to be only a man, or both God and Man?

1. It is an *assumption* that from Gen. xvii. 7. it is certain that every Jew who was to be born into the world, was included in the covenant there spoken of.

2. The term, *Jew*, is used in different latitudes of application, and therefore ought to be here defined, and the definition proved and adhered to.

3. *Included in the covenant*, is also an expression requiring ex-

planation; there may be an *immediate* and a *mediated* inclusion in the Covenant.

4. Upon the explanation required, as above, depends whether or not Abraham, Israel, and the Messiah, all three, are, in every respect one, as regards the Covenant.

5. Not the slightest proof is given by the Rabbi, that the Messiah can be no more than a mortal man. He argues in the same manner, as if one should set about to prove that man is not *soul*, because he eats and drinks and sleeps. But should we allow the animal creation to level man down to themselves, by such a process of reasoning? In complicated subjects, we may quibble for ever after this manner. We, Christians, believe the Messiah to be perfect God and perfect man; and it is a *non sequitur* with us, that because he is under the Covenant as man, he is not therefore as God, the God of the Covenant.

Second Question.

1. It is an assumption, that shepherds signify kings in Ezek. xxxiv. The symbol *shepherds* is

of various import. See Cruden's Concordance.

2. The term *Israel* also ought to be defined; for it is used in different latitudes of application. Can it be proved that *Israel* as contrasted to Judah, was not here intended? It seems to be an error refuted by Isaiah, that literal Israel was not in some sense restored, when Media revolted against Assyria, upon the repulse of Sennacherib. The occasion of the eleventh of Isaiah seems to have been the destruction of Sennacherib's army, by means of the prayers of Hezekiah. I know of no sacred prophecy, which does not originate in some occasion, belonging to the time in which it was given; or which was not intended to contribute either to the completion of the characters of the one seed of the woman, or of its opponent, that old serpent, which is the devil. Literal *Israel* may have been united with Judah under Hezekiah. In chap. xxxvii. 16, Ezekiel plainly distinguishes between Judah and *Israel*; and shews that there were children of Israel companions to Judah; and after the captivity, Isaiah speaks of *Isrqel* as returning with Jeshua. Isaiah lii. 13, xli. 8.

3. In acknowledging the Messiah to be intended by *David*, the Rabbi admits the principle for which Christians contend, viz. that *the Old Testament contains types*. And thus we come to the question; Upon what ground does the Jew assert that there is such a thing as a type in the Old Testament? Is it upon the ground of traditional interpretation? or of the inadequacy of the literal application to the import of the terms? or is it founded upon the comparison of scripture with scripture?

If he choose the first ground, is tradition *always* to be depended upon? and if so, is it consistently adhered to by himself? and after all, may it not be shewn to make more against him than for him? Witness the Targum on Isaiah ix. 5, 6. relating to this very son of David. I know that this is a sore subject, and that you will not allow *Eloa* to appeal to tradition. But whether you think proper or not, I shall make this use of tradition, to shew that it does not make for you. The truth is, that if we attentively consider all that was admitted and believed respecting the Messiah, by those who opposed our Lord's title, as recorded in the New Testament, and then compare it with his history, we shall obtain a new evidence from our very adversaries, consisting of *traditional* interpretation of scripture, and which only exhibits the real faith of the Jewish Church; a compilation of this kind from the Gospels, would form a very striking tract. The tradition, for instance, of Nathanael was, that the Messiah was to be THE SON OF GOD, which truth he having confessed, became a Christian, and saw heaven opened, and the angels of God ascending and descending upon THE SON OF MAN. John i. 52. Gen. xxviii. 17.

The Jews, afterwards, through opposition to the Gospel, were constrained by degrees to shrink from *their own traditions*, and from that most respectable of them, in particular, the Septuagint version.

We do not, indeed, intend to build upon their traditions; but if we can shew that the *tar*, the *gum*, and the *deep mud*, with which they have cemented the walls of a second Babylon, will not bear them up, depend upon it we shall not

ask the Rabbi's leave to set such a slough of despond against itself, and to use it for the purpose of *argumentum ad hominem*.

A Jew, to be consistent, should be a minister of the letter; and in no instance depart from the proximate literal intention of the scriptures; and in maintaining such a first intention, he will not find any difference of opinion in me. But if he commits himself so far as to call *David* the *Messiah*, it is nothing to his purpose that I admit the same great truth. The difference between us is, that he cannot give a *consistent* reason for so doing, or one which would not at the same time destroy his exclusive system; while, I trust, I can give such a reason as shall establish mine, wheresoever *CONSISTENCY* is regarded.

The ground upon which I assert that *David* is a type of the *Messiah*, is that the promise made to our first parents, implying the restitution of all things impaired by the fall, descended, as to the flesh, and in type, to *David*, through *Noah*, *Abraham*, *Isaac*, *Jacob*, *Judah*, &c. and through *David* to *Solomon*, *Hezekiah*, *Josiah*, *Zerubbabel*, &c.

Dr. *Sherlock's* Discourses on the Prophecies, place this mystery in meridian splendour.

3. We think it reasonable to understand prophecies as consistently typical; that is, as being true both in a lower and proximate sense, as well as in a higher and more distant application. And we require you to prove, that *Ezekiel* declares that there should be no more a *king* of *Israel* in the Holy Land, from his time, until the restoration of the twelve tribes of *Israel*; though, as regards *Israel* distinct from *Judah*,

this may, in some degree, or sense, be admitted.

Your inference is, that since *Israel* has not yet a king, therefore the *Messiah* is not come. But, observe, you have admitted a *type*, and you must be consistent. We assert then, that *all Israel* was restored at the first advent of our *Messiah*; and not only so, but a vast accession of nations, as foretold, grafted into the olive tree. "One shall say, I am the Lord's; and another shall call himself by the name of *Jacob*; and another shall subscribe with his hand to the Lord, and surname himself by the name of the Lord:"—*Isaiah* xlv. 5. (Dr. *Lowth*). And that in consequence of restitution from the curse in *Adam*. "Thy first father hath sinned, and thy teachers have transgressed against me, therefore I have profaned the princes of the sanctuary, and have given *Jacob* to the curse, and *Israel* to reproaches." (*Isaiah* xliii. 27. *Michaelis*.)

We believe that the expression, *all Israel*, does not most properly signify all the bodily descendants of *Jacob*. Otherwise the blessing on *Isaac* ought to have been inherited alike by *Esau*; and that of *Judah* by the other patriarchs; whereas the everlasting gospel descended in the line of *Judah*: "*Judah*, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. *Judah* is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion; and as an old lion, who shall raise him up? The sceptre shall not depart from *Judah*, nor a lawgiver from beneath his feet, until *Shiloh* come: and to him shall the gathering of the *peoples* be; binding his fole

unto the vine, and his ass's colt to the choice vine, he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk." Genesis xlix. 8.

Here the very time and the circumstances of the advent of the Messiah to gather Israel, are foretold, and which yet are to be accomplished more fully. The doctrine of the New Testament is, that the **מָשִׁיחַ**, our very English word *sceptre*, was maintained in its right before God, till the Prince of Peace entered Jerusalem riding on an ass, and a foal, the colt of an ass, for the purpose of gathering together in one the scattered of Jew and Gentile, and of giving to his apostles power and authority to judge the twelve tribes of the real Israel.

This kingdom of the Messiah may be considered either as a continuation of that of Judah, or as the departure of the sceptre from Judah; the kingdom of heaven being taken away from those who would not receive their king, but it continued with those who believed.

This kingdom was complete, in that it gathered all that were spiritual Israelites, when our Lord appeared; and yet it was in another sense incomplete, because it was to proceed, and to have a consummation still future with respect to the entire SPIRITUAL SEED.

The profane are not in the everlasting covenant, neither while they continue profane will they ever be so; the promises do not run in their line, any more than they ran in the line of Ishmael, Esau, &c.

In respect to the *divinity* of the Messiah, Jacob is not less explicit. "Joseph is a fruitful bough, even

a fruitful bough by a well, whose branches run over the wall [of partition]; the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence [the mighty God of Jacob] is the shepherd, the stone of Israel. Even from the God of thy father, who shall help thee, and from the Almighty, who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of thy progenitors, unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren." Gen. xlix. 22.

"And he blessed Joseph, and said, God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the angel which REDEEMED ME FROM ALL EVIL, BLESS THE LADS." Gen. xlviii. 15. See Dr. Allix's Judgment of the Jewish Church.

"Thus saith the Lord, the King of Israel, and HIS REDEEMER JEHOVAH SABAOOTH, I AM THE FIRST AND I AM THE LAST; AND BESIDE ME THERE IS NO GOD." Isaiah xlv. 5, 6.

The goodly fellowship of the prophets praise thee. If you will then have it that your King has forsaken you ever since the days of Ezekiel, recollect who the King of Israel is, and at length call aloud, and cry, *Blessed is he that cometh in the name of the Lord.* Either be silent, or consistent in respect to *types*. That Covenant

of which God declares to Abraham, that it is an *everlasting* Covenant, securing an everlasting Canaan, and not made by angels in the hand of a Mediator, but my Covenant, saith your God, according to which, in the seed of Abraham, *all nations* shall be blessed, is that very *everlasting Gospel* which we preach to every kindred, tongue, nation, and people. The temporal dispensation of the Law, is not the real and true Covenant made in Isaac. "The Lord your God made a covenant with *you* in Horeb. The Lord made not this covenant with your fathers, but with *you*." Deut. v. 2, 3.

Your covenant is only a shadow: it respects not the *heart*; because Moses was no judge of the thoughts and intentions; it had no respect to *proper* eternity, because Canaan is not in itself eternal. Be content with your portion, but know that it is not *substance*, it is only *semblance*. *Umbrarum hic locus est, somni, noctisque profundæ.*

From the admission that David is the Messiah, the consistent enquirer will immediately proceed to the following questions:—

First. Upon what authority, or proof, is this assertion made?

Secondly. By what rule are we to determine how far, and when he is a type?

Thirdly. Ex pede Herculem. If David be a type, is it not consistent to enquire most diligently whether such types pervade the Old Testament?

Fourthly. If prophecies, as for instance, the second psalm, applying in a certain sense to David, still remained to be fulfilled in another David; is not such a mode of double accomplishment to be expected throughout the Old Testa-

ment? The authors whom we should do well to consult on questions of this kind, are Bishop Hurd, the *Maimonides* of the New Testament, Bishop Newton, and Dr. Lowth. Dr. Allix and Bishop Horsley seem to myself wrong in rejecting first intentions, as do Grotius and Hammond in confining their explanations to them. Mr. Nisbett's commentary on Matt. xxiv. is a beautiful specimen of skill in ascertaining one of the first intentions of that chapter. I say, one of the first intentions, for the prophecy had been fulfilled in its first intention, on the day of Pentecost, or before. But St. Paul's prophecy of the Mau of Sin, and the sixth, seventh, and eleventh chapters of the Revelation, do not permit us to confine Matt. xxiv. in any one word to events immediately connected with the destruction of Jerusalem. The destruction of the first temple will not be consummated while one stone of legal righteousness be left upon another; no, nor till the glory of the second temple be revealed in the glorified body of the saints, the habitation of God through the Spirit.

It is the fashion of the day to find fault with *types*; but persons who do so, are not aware that they can neither think nor speak of *invisible things*, except by *visible* ones corresponding to them. This must be manifest to every one who traces the etymology of words which are used to express invisible things. They all primitively denote the objects of bodily perception; and it is only by analogy revealed that we know, and have any conception even of the existence and operations of our own souls and understandings. Hence it is that the knowledge of physics

must in order precede that of metaphysics.

Whoever declaims, therefore, against types, either does not know what he is talking about, or he is a materialist. In a word, what eye had not seen, and ear hath not heard, whether it be exhibited as the Gospel state on earth, or as the glorified state in heaven, could not be made known otherwise than by TYPES. "If I have told you earthly things, and you understand them not, how shall you understand if I tell you heavenly things?"

The Rabbi then has admitted of A TYPE!—and such a type!—to be consistent then he must cease to be a Jew. Another step and he will admit that the everlasting Covenant of the everlasting Canaan, implies an everlasting state of existence, and an everlasting land of glory; after that the faint earthly shadow shall have passed away for ever. Let him lift up his eyes then, from Pisgah to the boundaries of the everlasting hills, and see the innumerable dust of Jacob rising, not in their ascent to the first and literal Canaan, but in the triumph of the true David, leading captivity captive, and casting out the dragon and his angels from the true Canaan, to feed upon the dust of the dead, who shall rise to everlasting shame and confusion.

DAVID! What can you have to do with such a suffering type of the Man of Sorrows! If you do not stand by him in adversity, will he exalt you, when he crosses over Jordan to enter his kingdom?

DAVID! Is David your king? come join our hosannas to the Son of David.

DAVID! If David be the Messiah, substitute *Messiah* for David and for Solomon, wherever the

Psalms and the Prophets prophecy of either, and you are no longer a minister of the letter, but of the Spirit. The suffering and glorified Messiah is yours. If David be your king, the Messiah, mark how he was treated in Ps. xciv.; how he invited your own nation in Ps. xcv.; how he gathered the nations in Ps. xevi.; how at this moment he is calling you in Ps. xcvi.; how he will save all the world in Ps. xcvi.; how he will reign again at Jerusalem in Ps. xcix.; how he shall be worshipped during the Millenium in Ps. c.; how he will reign in righteousness in Ps. ci. Is David your Messiah? David is *life*; and *Saul* (Sheol) is the grave; then know that David is the BELOVED who shall not see corruption. The beginning of the first book of Samuel will shew you in the rejection of Eli, that of your own nation; in Samuel it will prefigure the *Messiah* as the first anointed prophet, walking before the first anointed king; and in Hannah, you will behold the Virgin Mary.

There is so much respecting *David* as a type of the *Messiah*, that when your nation shall put it all together in consistency, they will wonder with the greatest astonishment at their own blindness. And CONSISTENT you must be, or you shall not dare to call David the Messiah, or assert an *hereafter*, or an *everlasting* Covenant, in the true sense of *Everlasting*.

I propose to convince my readers, however, that your nation will return to allegiance to David, the Messiah, (which God of his infinite mercy grant!) who hath blinded them, by his prophet Isaiah, by the type of the house of David, that seeing the sign, you

might not also see the thing signified—by Hezekiah, *son of David*, the afflicted type of the Messiah, whose days, as a type, were prolonged. Compare the beautiful type in Deut. vi. 2.

I would have you also consider Solomon. *David*, in his history, was the type rather of the Messiah, from his first to his second advent, during his wars for the Israel elected in Jacob; but Solomon having the spirit of wisdom, the Holy Ghost, was the image of the Messiah, the Prince of Peace, born of the Spirit, and raised from the dead, to be worshipped by all his saints gloriously. Ought not the Messiah then first to have suffered, and then to have entered into his glory?

But admitting that by *Everlasting*, may be signified the utmost duration of the subject spoken of, and that nothing more in the first intention is promised to Abraham respecting Canaan; if this be all, then consistency requires that the *everlasting* Covenant made to you by the gift of Canaan, must end with the existence of Canaan. And thus your Covenant ends with your lives! Gen. xvii. 10. Behold your alternative. Either confine yourselves to the letter, and renounce all *properly everlasting* promises; or admit that the promise of Canaan is truly *everlasting*, by a future transfiguration of the earthly Canaan, into the heavenly country and city, which come down from God out of heaven.

Hear, then, O Israel, we preach to you that promise of this life, which consummates all your just expectations from the promises made to your fathers, according to your own principles of interpretation consistently maintained; and all that we ask of you is, to bring

back your sons and your daughters from afar, even the present to the Lord of Hosts, and to carry you with your King over Jordan to the promised land. And we rejoice in the presentiments of your everlasting peace, and entreat of you to allow us to minister to you, that we may in some degree requite the infinite salvation which your fathers preached unto us; whereby we have been brought out of darkness into light, and out of the house of torments into heavenly blessedness.

Now then, we declare unto you the glad tidings that your fathers, Abraham, Isaac, and Jacob, both sought and found, “a city which hath foundations, whose builder and maker is God;” in consideration of which, they despised the earthly promised land, and would have their bones only rest there, as an evidence that their Canaan was not to come till after death. Your grand mistake is precisely that of the Church of Rome. You have departed from that communion with the Father and with the Son by sacrifice, which was in the beginning. You have not considered that the curse upon our first parents of DEATH, involved the dissolution of all that God had created; neither do you apprehend that in the promise to our first parents, is implied the restoration of all things to the perfection and intention in which God created the heaven and the earth. This work was to be accomplished not all at once, but gradually; and accordingly the flood resolved the heaven and the earth into its primitive deluged state. After which was the most conspicuous commencement of the restoration, and which has ever since been advancing, and shall advance till paradise shall be

restored in type upon earth, by your David and our David; and in heaven also perfected in that glorious consummation which "eye hath not seen, neither hath it entered into the heart of man to conceive," but the foresight of which God revealeth by his Spirit.

Believe me, I am no enemy to you; I would bow my back that you might walk over it, if I could gain one soul among you, to raise his eyes from the dirt under your feet, and behold the high destination of your nation, in which all the nations of the earth shall be blessed.

"Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the Holy City, and stay themselves upon the God of Israel: Jehovah Sabaoth is his name. Thus saith the Lord, thy REDEEMER, the HOLY ONE OF ISRAEL; I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way thou shouldst go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. Go ye forth from Babylon; flee ye from the Chaldeans with a voice of singing; declare ye, tell this, utter it even unto the end of the earth; say ye, The LORD hath redeemed his servant Jacob." Isaiah xlviii. 1, 17. "Behold my servant shall deal prudently, he shall be exalted and

extolled, and be very high. As many were astonished at thee: his visage was marred more than any man, and his form more than the sons of men." Isaiah lii. 11.

Believe me, you have mistaken Ishmael for Isaac, and Sin for Sion, and Babylon for Jerusalem. You have now for more than seventeen centuries been expelled from your everlasting Canaan; and been led captive; some to Babylon, some to Bagdad; some to Grand Cairo, some to Rome; some involved in one species of literal corruption, others in another species of spiritual degradation; and yet you claim Canaan as an everlasting possession! You have found Babylon in all these places more literally than you suspect; neither will you find Cyrus till you offer the prayer of Daniel, and submit to the righteousness of the last Joshua. It is he that shall dry up the great river Euphrates, and cause your nation to be born in a day. In the meantime be warned, that those who have formed for themselves an image of God, a Messiah of this world, such as their carnal hearts desire, shall assuredly find him; and I refer you to an old work, for the most exact description of the Messiah, which you will hail as your deliverer. The author to whom I allude is Mr. Samuel Johnson, and his work, entitled, "An Explanation of Scripture Prophecies, both typical and literal, 1742." Readers, Mr. Johnson is an author who has described our own times almost more exactly than any writer with whom I am acquainted, who has lived and written during these times; and that, because he observed the principles in operation in his own days, and because he did not neglect that portion of the inspired volume

which was written, that we knowing beforehand the perils of the last days, should not be led away by the error of the wicked. I am sorry to feel myself compelled to bear my testimony to the fact, that the present age in general rejects types and prophecies, but whatever plausible excuses they may make for not meddling with this portion of scripture, I repeat my testimony, that they may, in consequence, justly expect to be led away by the error of the wicked. And hence principally proceeds that anti-christian apostacy from the grand principle of the Reformation, that the Church of Rome is antichrist.

I, therefore, take this opportunity of observing, that my expectation is, that the day of the destruction of Rome will be the first day of the perfect redemption of Israel, both literal and spiritual; and that both are required alike to come out of the European, Asiatic, and African Babylons. The elements, indeed, of all unchristian systems and temples, are now melting with fervent heat; but it is of the Lord that they labour in the very fire. They that would not repair their temples at the call of Reformation, are now having them pulled down over their heads, as no longer susceptible of repair, in order that the ground may be levelled for the new and second temple.

But in this dissolution of all things, preparatory to the restoration of all things, this LEVELLING dispensation, the mountains sinking, and the valleys rising, as foretold by Isaiah, in chap. xxiv. we should know, and be assured, by the sure word of prophecy, that wicked men and seducers

shall wax worse and worse, seducing and being seduced, till lawlessness, religious, civil and domestic, perfectly clear the ground.

Then shall the folly of these latter also be made manifest, for they neither can, nor shall proceed any further; for then shall that lawless one in his last state be made manifest to all men, and then shall come to pass the *dignus vindicæ nodus, ut Deus intersit*.

"However, far be it from us, to impute the particular errors and fancies of *some few*, to any of the *Protestant Churches*, to which they join themselves; we know of no Christian Church in the west, except the *Church of Rome*, that doth not discern the papacy to be the *antichristianism* that is prophetically described in the *New Testament*.

"Therefore, let it not be said, that such or such a church is not of this opinion; for the sentiments of a few particular men here and there, are not the *sentiments of the Church* in which they live. We must seek for *those* in their *Confessions of Faith*, and the *Annotations of the Bible*, authorised by the laws. Now among all the *Reformed Churches*, there is none we are so much obliged to for the discovery of the *Mystery of Iniquity*, as to that of *England*."

"The most famous lights of the *Church of England* have taught us almost every thing that we know concerning the subject. Archbishop Usher, Mr. Mede, and Dr. Bedel, Bishop of Kilmore, whose life Dr. Burnet hath given us an account of, and an hundred others such as they, will easily carry the day above a thousand late writers, if there be so many. We owed to king James I. the understanding

of the *seven Heads of the Beast*, that it ought to be interpreted by those *seven Governments of Rome*."

"We need but consult the *English Bible*, printed by the order and approbation of *Queen Elizabeth*, with the unanimous consent of the *English Church*, and we shall see with how much exactness, clearness, and judgment, the *Church of England* (in their notes upon the *Apocalypse*), did find the *Papacy* in the *Beast* and the *Whore*, mentioned in the *Book of Revelations*."

"We are persuaded that their *Divines* at this day are too wise and intelligent, to vary from that doctrine and opinion, which is now more necessary than ever, to preserve their people at a just and due distance from the *Roman Religion*, to which the present authority would be glad to bring them back." *Jurieu's Accomplishment of the Prophecies: The Continuation*, 1688, p. 281. עם חרבן אדום תהיה תשועת ישראל Kimchius in *Abdiam*. See *Mede's Works*, p. 902, and *Dr. Hallifax's Warburtonian Lectures*, and *Granville Sharpe's Demonstration* that *Babylon* signifies *Rome*. And compare *Isaiah vi.* and *Dan. viii. xi. xii.* with *Matt. xxiv. 2 Thess. ii.* and *Rev. xi.* for proof, that whatever is said of the literal *Israelites* in prophecy, is said also of the witnesses against *Popery*, the spiritual *Israelites*.

"Behold, I come quickly: hold that fast which thou hast, that no one receive thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is *New Jerusalem*,

which cometh down out of heaven from my God; and I will write upon him my new name. He that hath an ear let him hear, what the Spirit saith unto the Churches." *Rev. iii. 11.*

Hear then, O *Isles*! hear, all the *Israel of God*! do you desire to be instruments in the conversion of them who call themselves *Jews*, and are not? relax not that doctrine and discipline which you have received, so shall you maintain your crown and your kingdom, and be exempted from the great tribulation which cometh upon all the world to separate the gold from the dross, the wheat from the chaff; for, behold, the day cometh that shall burn as an oven; and where the Lord hath begun to build, no man's foundation can stand, see *Rev. vii.* where the future conversion of the *Jews* is described.

All ye kingdoms of the world, you have rejoiced when *Mount Seir* was made most desolate, as a token that the captivity of *Israel* draweth to a close; when the angel of the waters testified his hatred against both the literal and the spiritual *Israel*; and he drank the blood for which he thirsted, *Ezek. xxxv.* Will you not then take warning from the manifest accomplishment of prophecy before your eyes; and will you dare to brave the besom of destruction now stretched out from heaven to level and burn to ashes *Popery* and infidelity?

It is not from the present calm aspect of affairs that we are to form our judgment of the state of the times; much less from the professions of *Babylonians*. To the Oracles of the living God, to the Law and to the Testimony, we

should go for instruction in the dangers and duties of our own times. We must trace the changes in public sentiment to the days of the apostles; and thereby discover the infernal preparations for the next campaign, while they cry, Peace, peace.

The Bible then is the standard of truth, not a part of the Bible, but all Scripture given by inspiration of God, in order that the MAN of God (no longer a child in these latter days), may be thoroughly furnished unto ALL good works; of which the one most particularly intended in the place alluded to, is opposition to the LAWLESSNESS of the last days, and testification that *antichrist* neither is, nor ever shall be reformed; but that "evil men and seducers shall wax worse and worse, deceiving and being deceived," 2 Tim. iii.

In respect to ourselves, in particular, the warning has long sounded in our ears, and may it sound louder and louder, to hold fast that precious faith and profession, which have been tried by the fire of persecution, and not to add to, nor diminish from it, lest our crown be transferred, and with it the kingdom of heaven, to a nation which will bring forth the fruits of it.

Thou standest by faith, O Gentile. Let not then one stone be spared, and suffered to rise in the temple of self-righteousness, otherwise thou also shalt find thyself to all intents and purposes a Jew. But remember that the Spirit, by whom only we can think a good thought, speak a good word, perform a good work, accompanies only the preaching of FAITH in the Mediator, the ladder by whom alone the Spirit descends to the earth.

Hold this doctrine fast, O Isles, and ye shall be admitted into the

temple of converted Israel, the New Jerusalem; but I call heaven and earth to witness, that if you apostatize from the faith of the Gospel, to any kind of self-righteousness, your candlestick also shall be removed out of its place.

TEXTUARIUS.

(*To be continued.*)

ON THE RESTORATION OF THE JEWS.

To the Editors of the Jewish Expositor.

Gentlemen,

THE operations of the London Society for promoting Christianity amongst the Jews, and the free discussions which have been allowed in your pages, of matters relative to that wonderful and interesting people, have given rise to some speculations on their return to their own land, when they shall be finally gathered in, and flourish with a greater than their former glory, under Messiah, the true David, their king.

Though it is a confessedly difficult subject, and to which a sober mind may raise objections which are more easily condemned than answered, and though I feel backward in forming a very strong and decided opinion on it, yet in reading some parts of the Pentateuch, I have been particularly struck with several passages, which seem to my mind to bear very strongly on the question. Should, therefore, the following remarks be found admissible into your work, I shall feel obliged if they may have a place there, at your earliest convenience.

I will now confine myself to one passage relative to the point before me, which, though short, seems to contain much. It is Levit. xxv. 23. Instructions had been given to Moses in reference

to certain festivals which were to be observed by the people, and particularly that of *Jubilee*. This subject led on the inspired writer to legislate on the buying and selling of land, and Jehovah interposes, saying, "The *land* shall not be sold for ever, for the land is mine, for ye are strangers and sojourners with me."

Now it is not unreasonable to suppose that such a book as the Bible, dictated by the Spirit of God, the only revelation from on high, allowing of neither diminution nor addition to its sacred pages, and bearing upon the most important things that can concern immortal souls in this world, and the everlasting interests of man in the world to come: it is not unreasonable to suppose that such a book should contain more than meets the eye. There is in it the *spirit* as well as the *letter*, and a good understanding of both will enable us to see how they naturally reflect light upon each other.

The land, in the passage quoted, unquestionably means the country of Palestine—the land of Canaan. It was promised to Abraham when God first called him, confirmed to him by covenant, and eventually given to his family. As men and the affairs of men "never continue in one stay," and as circumstances of individuals, families and tribes might require the sale and purchase of possessions, the divine lawgiver provided for these contingencies, and established fixed regulations for buying and selling. Jubilees were also appointed, and every fiftieth year, each man and family were to return to their sold or forfeited inheritance, in order that the land, in whole or in part, might not be alienated from them to whom it was given. It pleased

God to make the possession of the land—*this land*, a great event, for in Deut. x. 8, 9, he says, "Ye shall keep the commandments which I command you this day, that ye may go in to possess *the land*, whither ye go to possess it, and that ye may prolong your days in the land which the Lord swore unto your fathers to give unto them, and to their seed to possess it, a land that floweth with milk and honey." A variety of passages might be quoted to shew how the grant of *the land* was confirmed to Israel, and how it was secured and promised to them *for ever*.

What might be inferred, however, from a great number of texts scattered through the books of Moses, is directly and peremptorily stated in the *prohibition*, which the passage in Leviticus contains. "The land shall not be sold *for ever*, for the land is mine."

Here we see that the land was to be on no account alienated by the voluntary act, and with the concurrence of the owners of it. The prohibition extended to the voluntary act of the possessor.

Among men, estates which are not entailed, may be sold, the right of so doing, being vested solely in the possessor:—but an estate that is hereditary and entailed, cannot be so disposed of: here the possessor has only a *life interest* in it; and wherever the cutting off of the entail is practicable, the concurrence of the heirs at law is essential to the effecting of that object. Now God gave the land of Canaan to Israel for their use, each one had a life interest in it. An Israelite might sell his own term of years in it, but he *could not alienate it*: and if any did assume to themselves the right and privilege

of exercising that power, the mandate of the Deity interposed to invalidate the contract; the land might be sold for certain periods, but it could not be sold *for ever*. Hence then God ever remained the proprietor of the land, and the people retained only a life interest in it. And it is a remarkable fact, that the people of the Jews, though they have sinned, and been scattered, and forfeited their inheritance, *they have never sold their land—they have never voluntarily alienated the land*. Though a lawless banditti have long possessed it, the Jewish people never legally conveyed it to them. Though the Jews are scattered from it, still their hearts are towards it. Towards Jerusalem thousands daily turn their eyes, though they never counted its towers, nor walked its golden streets. Their hearts are towards the beloved city, and they yearn over it with fonder affection than ever an outlaw, or disinherited heir looked at the forfeited inheritance of his fathers.

Many go every year to dwell in the city, and remain to die there, and they thus shew how they take pleasure in the dust thereof. It is no feeling of fancy or of poetry, that constrains them to say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem to my chief joy." The land is still theirs. It is holden by God for them. He is the great proprietor. He has transferred it to none other. He has given to his scattered people *no other home*—and to their home, *no other rightful possessor*. The Turks know that they are intruders. They confess that their possession of Jerusalem

is unlawful and uncertain. They seem to feel the force and influence of that word which Jehovah hath spoken—'*The land is mine.*'

In the verses which surround this passage, it is said, "In all the land of your possessions ye shall grant a redemption for the land." Surely the day seems to draw nigh in which that redemption shall be effected. The times and seasons God hath put in his own power. "He hath sat for a long time as the refiner and purifier of silver, to purify the sons of Levi." He seems now to say, "Whom have I here, and what have I here, that my people is taken away; removed for nought, and they that rule over them make them to howl? saith the Lord. I will up, saith the Lord, and set him in safety from him that puffeth at him, and will set him at rest." And now he is rising to redeem the holy land. And what it will be and how it will be we cannot tell, but he will assuredly restore to the owners of it the land, and "they shall come with weeping and supplication to it," for "the ransomed of the Lord shall return, and come to Sion with songs and everlasting joys upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

In concluding these remarks, I cannot but add the pleasure I feel in the knowledge that the Rev. Chaplain of the London Society has instituted a *Lecture on the Old Testament Types*, which is preached once a month, at the Episcopal Chapel, Bethnal Green. There is a spirit in man; and a spiritual interpretation in those things which Moses wrote for the instruction of men. *This land* is a type of the Gospel dispensation. The Gospel dispensation is *a land of promise*,

where "are given to us exceeding great and precious promises, that we through patience may have hope." Those who come to it, come not to Mount Sinai, "but to the City of the Living God; the heavenly Jerusalem, the Church of the first born, and to the blood of sprinkling." Are we delivered from the Egypt of sin, its slavery and corruption? has our way through the wilderness been baptised through the waters of Jordan unto Christ's death? O then we are come to this land, the glory of all lands. Christ dwells in the midst of it, and he is our God, and from thence we shall finally pass on to heaven, "the rest that remains for the people of God."

And it is our felicity that *the land is not to be alienated from us*. Alas! we sin and backslide, and sell our birthright, and forfeit our portion, and yet the Lord keeps the inheritance for us. He says, *The land is mine, ye are sojourners with me*. When we remember this, can we withhold from saying, "Who is a God like unto thee, that pardoneth iniquity. He retaineth not his anger for ever, because he delighteth in mercy." While then we rejoice for our dear brethren the Jews, and anticipate the day when we shall sing, "It is meet that we should eat and be merry, for this our brother was dead and is alive again, was lost and is found;" we will exult in the tenure by which we hold our heavenly home. "We are persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

I feel persuaded, Gentlemen,

that as these views animate us, our zeal will increase, and our prayers be more ardent on behalf of the Jewish people: and seeing more of the evil of sin and its consequences, we shall more vigorously strive to oppose it; and while we feel ourselves strangers upon earth, we shall exult in the privilege of being fellow citizens with the saints, and of the household of God.

TIMOTHEUS.



THOUGHTS ON MATT. II. 23.

To the Editors of the Jewish Expositor.

Gentlemen,

It is well known that our Hebrew brethren still enjoy an ideal triumph in the apparent incorrectness, and, as they aver, consequent want of inspiration of St. Matthew, in the 23d verse of his 2d chapter, viz. "That it might be fulfilled which was SPOKEN by the prophets, He shall be called a Nazarene;" challenging us to produce the passage quoted. The passage has never been produced; and it is in vain to expect that any thing short of it will satisfy a Jew, unless we can convince him that his expectation is completely groundless; being founded, not on the expression of the Evangelist, but on a confusion of his own ideas, which identifies two things of certainly very different meaning, namely, *writing* and *speaking*. The same confusion of ideas, seems to me, to have pervaded every attempt at exposition by Christian writers, and, therefore, it is no wonder that they have left the Jew exactly as they found him. Why should expositors justify the Jewish perversion of the text, by themselves departing from its phraseology? They have argued, as if the pas-

sage were as follows:—that it might be fulfilled which was WRITTEN by the prophets. I cannot find that St. Matthew, or any other New Testament writer affirms that it was *written* by any one of the prophets; much less by the prophets generally (for this, the term undoubtedly implies), because the majority of the prophets never (so far at least as we know), committed their predictions to writing at all. The fact, I have no sort of doubt, is this, that the supposed quotation is nothing more than an oral declaration in common use among them, handed down traditionally from the time the prophetic office ceased; clearly known and understood, and allowed by our Hebrew brethren for many generations after the birth of Jesus; but now resorted to as a convenient objection in the lapse of ages. At any rate, there is nothing in the assertion of St. Matthew to warrant the objection, which is, therefore, perfectly gratuitous. No Jew will venture to allege that what a prophet *spoke* was not as truly prophetic as what a prophet *wrote*. To us Christians, it is clear this prophecy was delivered, because an inspired Evangelist tells us so; though, I allow, that to the conceptions of a Jew, this is assuming the point at issue; but, even to a Jew, the circumstance of the Holy Founder of Christianity, having in all ages of the Church, down to Voltaire himself, been "*called* a Nazarene," ought to be a strong presumptive evidence. Christians seem to have imagined, that if they could have found this sentence cited by St. Matthew, in Isaiah, Jeremiah, or any other individual prophet, they would immediately have succeeded in silencing every cavil. Alas! a Jew is not so

easily silenced, (and, indeed, in one sense, it is a happiness that he is not.—The incredulity of St. Thomas has strengthened the faith of many). The Evangelist would still have borne his lash for falsely attributing generally to the prophets that which was spoken by one only, and his infidelity would have been as tenaciously adhered to as ever. But, to a Jew (a talmudical Jew, at least) there can be little to object to, in an oral tradition from a set of men to whom he admits a reality of inspiration.

If any stress be laid upon the argument, that what a person *writes*, he is by an easy figure said to *speak*; I answer, this is not the question, but the very converse of the proposition. To succeed by this way of arguing, it must be proved that what a person *speaks*, he *writes*; than which, could any thing be a greater shock to the sobriety of reason? Let us look a little closer at this learned argument. What a man *writes*, he is in common parlance said to *speak*, or *say*; for instance, my friend *says*, or *tells* me in his letter, so and so. Therefore, when Matthew cites a passage as spoken by the prophets, he means, as *spoken* by them, or *said*, in their prophetic writings! Syllogistically thus, *speaking* may be by *writing*. But Matthew says the Prophets *spoke*. Ergo: They must have "*spoken*" by their writings! Now then, says the Jew triumphantly, *show us where!* I believe this logic originated as a sort of forlorn hope, on the occasion of this disputed passage of Holy Writ; and sure I am that it must end there; but my greatest surprise is, that it should be countenanced by Christian Expositors, in their lucubrations on the subject. It may justly be said

that I have written more than is necessary on such a topic, but I am anxious, if possible, to set the matter at rest for ever.

Should any Jew, after this, still press us to produce the passage, I recommend him to peruse the 3d verse of the 2d Chapter of the Book of the Prophet Iddo, and other Prophets, whose writings are mentioned in the Hebrew Scriptures. Their authenticity is perfectly established by the references of the sacred canon. If he does not possess these writings, which

is probably the case, let him not plead it as a refutation of the reference: that would be as illogical as the former argument. On which side the *onus probandi* rests, I think is immaterial, (though I am not averse to discuss that question neither) till he shall have shewn the fallacy of my reasoning, or the difference between the *recording* of a fact, and the merely *uttering* it. Praying for the peace of Jerusalem, I remain,

Your's, &c. E. J. L.

Pimlico.

POETRY.

To the Editors of the Jewish Expositor.

Gentlemen,

IF you think the following Hymn suited to the pages of the Expositor, being the fruit of an occasional leisure for such subjects, it is much at your service. I am, Gentlemen, yours, &c. J. K. C.

A HYMN FOR THE RESTORATION OF ISRAEL.

Adapted to the use of Christians or Jews.

O thou whose ear the captive's sigh
Doth waken from his dreary cell;
Omnipotent! to thee we cry;—
Save from their long captivity
The mourning tribes of Israel.
Lord of the worlds! once more;
David, their promis'd King;
To Zion's hallow'd shore
Thy pilgrim people bring.
High in thy courts, all rob'd in light
Near to thy throne their fathers dwell:
Seraphic hosts, than suns more bright,
And angels cease not day nor night
To chaunt thy love to Israel.
Lord of the worlds! once more, &c.
The saints on earth their anthems raise,
And firm in faith those wonders tell:
While heav'n, with its ten thousand lays,
Echoes the pray'r of earth and prays;—
Return in love to Israel.
Lord of the worlds! once more, &c.
Lord God Almighty! let thy name
And conqu'ring arm in strength excel;
Jesus! thy glorious kingdom claim;
And for thy royal diadem,
O save thine own, thine Israel.
Lord of the worlds! once more, &c.

PROCEEDINGS OF THE LONDON SOCIETY.

GERMANY.

EXTRACTS FROM THE JOURNAL OF
REV. P. TRESCHOW,

DURING HIS TOUR TO BASIL, THE KING-
DOM OF WURTEMBERG, AND GRAND
DUCHY OF BADEN.

IN our number for August, we inserted some extracts from a letter of the Rev. P. Treschow, dated Königsfeld, giving an account of the commencement of this tour; we now present a portion of his Journal, which continues the history of his proceedings.

Königsfeld, 27th April, 1826.—At five o'clock in the morning I set out for Basil. The weather had changed, and all had a wintry appearance: the higher parts of the Black Forest, through which I passed, were covered with snow; but as I descended the snow disappeared, and the Kinzing valley again spread its beauties before me. The cold, however, continued during this and the following day, and it snowed now and then; and when, on the 28th in the afternoon, I was entering Basil, the snow fell so thick that I could scarcely see before me. I was truly thankful to the Lord, my guide and protector, for bringing me in health and safety to this interesting city, where I soon recovered my fatigue, under the hospitable roof of the Rev. Mr. Raillard, one of the clergymen of Basil. I soon had the pleasure of seeing Mr. Banga, who had recently arrived from Strasburg, and who conducted me the next day to the Missionary house, where I had the satisfaction of again seeing my dear friend Mr. Blumhardt, with whom I spent a couple of hours in sweet and profitable conversation.

Basil, May 3.—I attended the meeting of the Committee of the Bible Society, and I was most affectionately received by the president, the venerable Antistes Falkeisen.

The members of the Committee are all gentlemen of the first families, and I was much delighted by the regularity and attention with which the concerns of that interesting institution are conducted.

May 4.—Being Ascension day, I preached in the morning in Mr. Raillard's church before a numerous congregation, and spent the greatest part of the day with my Moravian brethren. Their society in this city is numerous, amounting to 450 members in the city, and as many in the adjacent villages, and they take an active part in the religious societies, by which Basil is distinguished.

May 5.—A meeting of the Committee of the Society for promoting Christianity among the Jews, was held at the country house of the president, the Rev. Mr. Von Brunn. Two subjects were under consideration: 1st, the case of the proselyte Ewald, the optician, which I have already mentioned to the Committee: 2d, a letter from Mr. Köllner at Sitzenkirchen, in which, from conscientious motives, he not only resigns his office of Director of the intended institution for educating Jewish children, but also renounces generally all connexion with the society, assuring the Committee, however, of his unaltered love, and interest in their work. It will be necessary to observe, that when the Basil Society was formed, the education of Jewish children was the object to which the operations and the funds of the society were exclusively devoted; and Mr. Köllner, one of its first members, offered his house at Sitzenkirchen, near Basil, as the place to establish the school, and undertook the management of it himself; but the plan did not succeed: only one boy, Jacob, about thirteen years of age, has been admitted; he is still there, but in all other cases, the hopes of the society of being made useful in this way, have been disappointed.

The letter of Mr. Köllner produced a strong sensation, but served eventually to strengthen the zeal of the Committee. It was agreed by all,

that they were mistaken in selecting a single object for their attention exclusively, before they had ascertained the object itself to be attainable, and that the Lord was pleased to bless it: and therefore it was unanimously resolved, not to shrink from the duty of promoting the salvation of Israel; but instead of adopting and tenaciously prosecuting a new plan, to look to the Lord for his providential directions, and to embrace whatever opportunity might be offered for promoting the spiritual welfare of Israel, either on the present, or any other plan. I was much delighted at the spirit of genuine piety which prevailed in the Committee, and I left them with a lively hope that a blessing will attend their work, when thus carried on with singleness of heart, and humble dependance upon the Lord.

May 6.—I had a visit from the proselyte Ewald, who had just arrived from the fair at St. Gallen; I had a long conversation with him, and I cannot doubt either his sincerity as a Christian, or the purity of his motives in devoting himself to the work of the Lord among his own nation. It seems evident that love constrains him in maintaining his frequent conversations with Jews on the subject of Christianity.

Having passed another Sunday here on the 7th, when I had the opportunity of attending divine service at two different churches in the city, and with the Moravian brethren, I went forward on the 8th, for Wurtemberg, and reached Schafhausen on the 9th, early in the morning. After dinner I went out with Mr. Beck to pay visits. We called upon Mr. Spleiss, Professor of the College here, who has a ministry in a country church; his mind is powerful, notwithstanding the delicacy of his frame. He was giving a lesson to students in another part of the house, when we called, and he came to us only for a few minutes, but our conversation soon became so interesting, that he dismissed his students, and remained with us for a couple of hours. As a minister, he has been much blessed in the conversion of many. His theology rests

in the simplicity of scripture, and he expresses his attachment to the Bible, and his conviction of its divine origin, with a fervour that warms the heart. As a scholar, he is eminent in several branches of science, but particularly in natural philosophy; and he spoke with characteristic indignation of the great mistakes frequently made in relation to natural things, from disregard of divine revelation. He shewed me a curious extract from an old and scarce Latin book: *Samuelis Hartlibii epistola gratulatoria, perscripta ad amicum suum singularem, interpretem Germanicum tractatus de matrimonio mystico, idiomate Anglicano conscripti a Francisco Rous, Londini, 1655.* This letter is a very singular production, as the author at that early period assigns to Great Britain precisely, that very department in the service of the kingdom of God, which it now occupies, in spreading the gospel throughout the world. He argues, that this is the work divinely appointed for Great Britain, and predicts, that she will prosper in wealth and power as long as she is faithful to her trust.

May 10.—I set out for Tübingen, and called in the afternoon at Tutlingen on the Rev. Mr. Rommel, an excellent young minister, warm in the Jewish cause. He encourages me to hope that I shall succeed in my endeavours to excite a similar interest among the Christians in Wurtemberg.

May 12.—After breakfast I went out to visit the Rev. Mr. Sarwey, and Professor Stendel, to both of whom I had an introduction from Mr. Blumhardt. As the former was not at home, I proceeded to the Professor, by whom I was most affectionately received, and who promised to do all he could to promote the object of my visit to this town; a preliminary plan was soon agreed upon. Immediately after dinner, Mr. Sarwey called, to accompany me to the professor, with whom I went to his college in the country, which is romantically situated in a valley, and adjoins some vineyards. I there passed a couple of hours very pleasantly, and he introduced me to the seminary, the outside of which much resembles a college in an Eng-

lish university, although the inside has not the same neatness or magnificence. It is a foundation of the pious Duke Christoph, at the time of the reformation, who made it a rule to devote the funds of the church solely to religious purposes, or promoting education, and strongly pledged his successors to follow his example. The seminary has now upwards of 200 students, selected from those who can best recommend themselves by their moral conduct and their application. They lodge and board gratuitously in the seminary, and have separate rooms, where they are superintended by elder members of the university, called repellants, and are subject to domestic rules, which, for their strictness, are not very agreeable to all. Having left the seminary, I had the pleasure of seeing nine students of divinity assembled in the Professor's-room; there would have been more, but many had left Tübingen, to spend Whitsuntide with their families at home. I addressed them upon the importance of the period in which we now live, and the work of God now going on in the world, but which must be considered as preparatory to much greater events, in which they might be called to take a part. I particularly explained at large the object of the Society for promoting Christianity among the Jews, and the reasons which in our day should induce us to attempt their conversion, and encourage us to expect success; and I concluded by cordially entreating them to turn their attention to this long neglected field; and that when they should be called to the office of ministers, not to neglect the lost sheep of the house of Israel, who might be found within the sphere of their labours. They listened with great attention, and declared that they had never before had the subject stated to them so clearly, and that they were not aware how much had already been done in that department of the Lord's vineyard; and they assured me of their cordial interest in the cause.

May 13.—In the morning I went again by appointment to Professor Stendel, where I had the pleasure to meet some professors and clergymen. Our conversation soon turned upon

important matters in reference to the state of philosophy, and theology at the present day, compared with that of the preceding period. It was interesting to hear the opinions of men who could judge so well. They agreed that the present era differs from that which preceded it, in manifesting a decided tendency to religion; and that the contention exists chiefly between those who think a divine interference necessary to reveal true religion, and those who think human reason competent to form man into a truly religious being. They seemed to entertain no doubt the religion of the Bible must prevail; and we spoke with delight of the spread of the Gospel throughout the world, and of the many facilities which are afforded for promoting this important object. The great stir within the Catholic Church, and the precarious state of the Ottoman Porte, gave rise to much conjecture. When I mentioned the Jewish cause, the meaning of the word πληρωμα was discussed, as it had already been the night before, at the meeting of the students. I stated my opinion, that it was not necessary to take it in a numerical sense, and I referred to Luke xxi. 24, where πληρωθῇ expresses the expiration of a *period*, whose duration is known to God alone; as for example, the fulness of time, in which the Son of God was to appear on earth, was not the expiration of time absolutely, but of a period appointed by God, and known to him alone. In the same manner I observed, πληρωμα των εθνων, Rom. xi., may express a period appointed by God for calling Heathen nations into the kingdom of God; and for any thing we know, the expiration of that period, and the salvation of all Israel, may be near at hand. I added, that taking the word even in a numerical sense, it was not at all necessary to explain it of the whole mass of the Heathen world, but only of that part of it which constitutes the divinely appointed fulness; for a considerable part of it must remain in an unconverted state, to afford work for converted Israel. This explanation led to a friendly discussion, but I was very glad to drop it, when it was

allowed by all, that however we might differ in our view of some particular texts, it was our manifest duty to labour for the conversion of Israel.

Mr. Treschow then proceeded to Stutgard, where he arrived in the evening of the 13th of May, and was most kindly received by the Rev. Mr. Haering, that old friend to the cause of Israel.

Stutgard, May 15.—Mrs. Haering, her son and daughters, favoured me with their company to Rotheberg, five English miles from Stutgard. From Rotheberg we proceeded to Esslingen, where we arrived at noon, and here I had the satisfaction of embracing that worthy servant of Christ, Dean Herwig, with whom I corresponded some years ago, when he was the instructor of the proselyte Goldberg, and his family. Last year he instructed and baptized another young proselyte, Meyer, who is now a hopeful member of the Missionary Institution at Basil. Thus he has had the privilege of introducing several Israelites into the Christian church, who have all hitherto continued faithful to their profession. He is between fifty and sixty years of age, his person is tall, his countenance expressive of peace, cheerfulness, and energy, and his conversation animated, interesting, and edifying. He is a warm friend of Israel, and a faithful intercessor in their behalf. Yesterday was a day of labour; this has been a day of sweet refreshment. I had been informed by Mr. Rommel, in Tutlingen, that on Wednesday, the 17th, a conference of evangelical ministers would be held at Stutgard, and my impression was, that this would give me the best opportunity I could wish, to recommend the object of the London Society to the servants of Christ in the kingdom of Wurtemberg. But on a maturer consideration, it struck both Mr. Haering and myself, that the Jewish cause could not perhaps be conveniently introduced at a conference convened for different objects, which would probably occupy their whole time. Means however were found through the friendly interest

of Mr. Haering, and a respectable merchant, Mr. Enslin. These two gentlemen, who are highly respected, used their influence in inviting some men of the first respectability to meet me this afternoon at the house of Dr. Haas, minister of the cathedral. Although notice was given of the meeting only a few hours before it took place, it was attended by three Counsellors of the Upper Consistory, one Assessor of the Consistory, who is a Professor, a chaplain of the king, and three other clergymen, and by five lay gentlemen. Thus I had the opportunity of addressing a most respectable audience. After having expressed my high sense of their kindness to me as a stranger, I laid before them the object of our society, to spread the seed of the gospel among the dispersed Jewish population, as preparatory to that universal conversion of Israel, which must take place at the appointed time. I specified the means adopted by the society for this object, the difficulties with which we have to struggle, and the encouragements by which our zeal has been supported; and I closed a pretty long address, which was listened to with marked interest, by entreating the gentlemen before me to support the general cause, and to favour me with their own views of the subject, and with all the information they could give respecting the state of the Jews in that country, and as to what was doing or could be done for ameliorating their moral and political existence. This introduced a very interesting discussion, from which I derived the following particulars:—

1. That the Jewish population is not very numerous in this country, not amounting to more than 5000 individuals.

2. That the government is earnestly engaged in improving the moral condition of the Jews; and that as they have found the attachment of the old Jews to the Talmud to be the strongest bulwark against a reform of the nation, they have turned their beneficent endeavours chiefly to an improved education of the young.

3. That all Jewish parents are obliged by law to send their children to

school, and this law must be strictly observed, without any exception.

4. That the schools are kept by Jewish masters, who have been educated in seminaries established for that purpose, and whose qualifications have been duly ascertained by an examination, previous to their appointment. That the Talmud is absolutely excluded from the schools, and the object of the religious instruction of the children is to lead them back from human tradition to pure and genuine *Mosaism*.—It was well observed, that the cause of Christianity cannot be more effectually promoted among Jews than by leading them back to Moses and the Prophets; because, by that means they soon will be brought into difficulties, from which nothing but faith in Christ can relieve them. It was therefore proposed, to put the Old Testament into the widest possible circulation among them.—I was happy to inform the gentlemen, that our society has taken the same view of the subject, and has been for years, and is now engaged in printing and circulating the Old Testament among the Jews.

5. That where no Jewish teacher can be found fit for instructing Jewish children, they must attend Christian schools.—What I had stated in my address, of the spirit favourable to Christianity, which manifests itself among young Jewish teachers, was strikingly confirmed by the fact, related by the Professor, that many Jewish parents prefer sending their children to Christian masters, instead of the modern Jewish masters.

6. That as many of the more opulent Jews engage private teachers to instruct their children at home, and by that means, the Talmud, though excluded from the public schools, might be introduced; it is in contemplation to pass a law, that all private as well as public teachers must undergo a proper examination, and be made subject to the general regulations.

The conference broke up, after an animated discussion for more than two hours. I did not think it advisable to propose the formation of a Society. A Society is easily formed,

but if the foundation is not strong and well laid, and if the means of keeping it in activity are not provided, it will soon die a natural death, or at best, continue in a languishing state. Besides, the peculiar state of religion in the kingdom of Wurtemberg, which abounds in sects, makes circumspection necessary in establishing new religious associations. The only religious Society sanctioned by government, is the Bible Society, but there is no Missionary, nor any Religious Tract Society, though much and more is done in both these matters, by individuals, than is done in other places by Societies. By the conference of this afternoon, a foundation, I trust, has been laid for a work, which at a future period may be raised up. At least an interest has been excited which will not be unproductive of good. One of the Counsellors of the Upper Consistory said, when he took leave of me: 'Our meeting to-day, you may be sure, will have good results. It is always useful to have a subject of this kind brought to our attention, and canvassed. This has now been done, and when any thing connected with it comes before us again, we shall be prepared to meet it.'

Before the meeting I paid a visit to the venerable Prelate von Flatt, and invited him to our conference. He assured me he should be happy to attend, but was unavoidably prevented by the circumstance of Prince Salm-Salm, passing from the Catholic to the Evangelical church. The Prince resides at Strasburg, where he wished to make his profession of the Protestant faith; but so powerful is the ultramontane party in France at present, that even in a city where the Protestants form the majority, he found it impossible to do it. His motives, as the prelate has every reason to believe, are perfectly pure and disinterested. Though married to a Protestant princess, he has not been influenced by her, for she has rather dissuaded him from the step, fearing it may offend his relations. What, however, brought him to a final determination, were the loathsome and revolting mummeries

during the jubilee. Similar effects of an exhibition which was intended to consummate the triumph of popery, are heard of from other quarters.

May 17.—I had the pleasure of attending a conference of upwards of thirty ministers of the gospel, who met this day, for the first time, to organize themselves as a regular conference to meet annually in October. The Rev. Mr. Dann was unanimously chosen President, and the Reverend Deau Herwig, Vice-President. The first was in the chair, and the other also was present. All the subjects which came under consideration had a practical import, and the whole was conducted in the spirit of true Christian simplicity, zeal, and love. The first Session was held in the morning from eight to twelve, and the second in the afternoon from two to five. Each Session was opened and concluded with an hymn, and prayer. Though I found, as I expected, that no opportunity was afforded for me to come forward with the objects of our society, I was able, without any impropriety, to introduce the subject at dinner. And here I was much surprised, to find a clergyman near me perfectly conversant with our cause, who had been in Russia, Poland, Silesia, and Saxony, and who knew several of our Missionaries and agents. Upon inquiry I found him to be Mr. Betzner, the minister of a parish near Stutgard, who had been a Missionary of the Edinburgh Society among the Jews in Russia, and the blessed instrument in the conversion of the two Berditchef proselytes. He still feels a lively interest in the salvation of Israel, but his experience prevents him from entertaining sanguine hopes, even of the most promising individuals. The prevailing levity of the Jewish temper, is, in Mr. Betzner's opinion, the greatest obstacle to their complete conversion. They receive the word with joy, but they have no root; they believe for a while, and *in time of temptation* they fall away. I have heard an amiable young proselyte bitterly lament this kind of levity, as the greatest difficulty he has had, or has still to struggle with.

May 18.—I set out from Stutgard in the diligence, and after a safe and pleasant journey I reached Basil again on the 20th, less fatigued by the journey and by want of sleep than I had expected; I reached the house of my hospitable friend, Mr. Raillard, by noon.

(To be continued.)

~~~~~

LETTER FROM PROFESSOR THOLUCK.

THE Rev. Professor Tholuck, in a letter dated 7th August, 1826, from Marienbad, in Bohemia, to which town he had gone for the benefit of his health, has transmitted some interesting details of the proceedings of the Berlin Society, and their Missionaries. Our readers are aware that a periodical publication, entitled, "The Friend of Israel," and devoted to the Jewish cause, was established some time since at Berlin, under the superintendence and direction of Professor Tholuck. We learn that this publication has now assumed another form, and that it has been embodied into, and makes part of the periodical work, entitled, "Recent Intelligence from Foreign Missions," which Mr. Elsner has published for about seven years, and the circulation of which is far more extensive than that of "The Friend of Israel," so that a manifest advantage arises to the general cause from the arrangement, of thus connecting the "Friend of Israel" with the Missionary Intelligence.

Professor Tholuck writes, that he thinks the warmth, which many friends in his part of the world expressed at first in favour of the Jewish cause, has somewhat abated, but he looks forward to the revival of those feelings ere long; and he does so with the more confidence,



as the highest personage in the realm still appears to take a most sincere interest in the cause, and in all the operations of the Berlin Society. He states likewise, that they have another very promising Missionary now coming forward, and that a want of tracts for Jewish children has been experienced, to supply which, Mr. Hændes is now preparing one. Professor Tholuck himself is also printing in Rabbinical types, a tract which he published before in German, containing a selection of passages from the Tahnud, regarding Messiah. He considers this as likely to be very useful amongst the many Jews who do not read the German.

The following extracts from the Journal of Mr. Hændes, are thus introduced by Dr. Tholuck :—

Mr. Hændes passed the whole of the months of March, April, and May, 1826, in the two small places, Samoczyn and Margonin. This was a fair field of operation, as a very excellent Christian individual in this place had prepared the ground amongst Jews and Christians. Mr. Hændes was repeatedly desired to preach in the Protestant church, and he generally found many Jews among his auditors who expressed to the Christians how much they were gratified by his sermons, and who were often found reading and comparing the passages in the Prophets which had been brought against them from the Scriptures. Mr. Hændes writes :—

“A friend came in the morning to ask for tracts, but no Jew having called, I went to call upon them. As I was passing, one of them who was sitting before his door offered me a chair in the midst of his family. When I began to speak, several others assembled, some of whom agreed to all I said, whilst some remained silent. They did not retire till I left them to call on their Sub-rabbi, a very friendly man, who, together with his son, listened most attentively to all I said. It

appeared that our dear friend K. in this place has prepared the minds, even of the Jews, so far that nothing remains for me but to complete his work. A number of Jews here read the Old and the New Testament to compare them together. Whilst I was writing my journal this morning, I was unexpectedly greeted by a young Jewish teacher whom I had talked with at Wilkowo, who, having been brought under convictions, came to me with his two little children: he was determined on receiving baptism, and as to his future maintenance he had no fear, having most happily learnt the trade of a bookbinder. I received him with much joy. We read together, and some Christian friends having afterwards assembled, I prayed with them, and I then made him repeat a prayer which I spoke. Upon this he gave a confession of his faith, and tore off the zizith, (strings which the Talmudists wear) declaring that he would henceforth pray that the law which he had been studying might be inscribed on his heart. It was an affecting scene, and all that were present shed tears. But this man, who had left his wife and his home for Christ's sake, had to undergo a severe trial. The next day, when I was with him and his children in my room instructing him, two Jews came in, clamorous disputers, who seemed rather anxious to turn the new convert away from the right path, than to refute what I advanced. One of them exclaimed loudly, “I need no Redeemer at all, I am able to redeem myself;” which expression I was happy enough to avail myself of to put him to shame. Whilst they were going on boisterously and caviling, suddenly the door opened, and in rushed unexpectedly the wife of the Jewish teacher, with her brothers. I had hardly turned to see who came in, when I heard her cry, ‘My children! my children!’ In a moment she clasped them in her arms, pressing them to her heart, and exclaimed, ‘No, nobody shall snatch them from my arms; nor my husband either; he will not leave me, although he has been seduced for a little while.’ His

relations then urged him with many sweet words and caresses to go home with them again; and it was no easy matter for him to resist these entreaties. The young man had, indeed, only begun to see the nature of our religion; he was not yet confirmed in his belief, and he had to resist the caresses of a beloved wife, and those of his relations, and the attractions of his house and home, whilst at the same time he was exposing himself to an uncertain lot for the future, and giving up a certain means of future support. Who, even among those who have experienced the divine power of Christ's Gospel, can think himself strong enough not to waver in a like situation! Let him who feels no doubt of his own faithfulness, throw the first stone at this Jew, upon whose eyes the light of the gospel had scarcely dawned, and who, being suddenly called upon to deny his wife and his home, and his living, began to waver in his faith. The young Jew remained all the time sitting speechless, and pale. He could not conceal how much his heart was tempted to deny his Saviour, whom as yet he knew but imperfectly, yet he expressed a sincere wish to get free from those who tried to ensnare him. This, however, was difficult and impossible: they stuck to his side, and did not cease to overpower him with their talk. They desired him to consider that his marriage had been one of true attachment; and that if he did not return home with his wife, she would certainly insist upon a divorce. During this time the woman with her children disappeared, and the Jews said she had taken them away with her. The young man, finding himself deprived of his children, to whom he was warmly attached, became very restless. Several Christian friends entered, with whom I read a sermon, to which he would scarcely listen. I then desired him to pray, which he did, but was scarcely able to utter the words. He remained firm for the night, but the next morning he unbosomed himself, declaring his attachment to his wife to be such, that he could not remain without her; he said, moreover, that

she was pregnant, and he could not leave his dear children. I observed upon the awful consequences of the step he was about to take, and upon its effects for the remainder of his life here, and yet more for the life to come. At last his two brothers in law came to confirm him in his intention: I warned them in relation to eternity, where they would have to give account for turning a man from the way of peace, and making him a child of hell, so that they were alarmed, and became silent. But the Jew himself decided to return with them, and after saying something about coming back to me with his children, he went away. It is to be hoped, that sooner or later, the impressions he has received already may be blessed to him.

"The same day I had a visit from a foreign Jew, who came with his daughter to enquire in what manner the death of Jesus was to be considered as a sacrifice for our sins, a subject which, to the Jews in general, is a great stumbling-block. This man however seemed to be very teachable. Our discussion being finished, I read to them the beautiful hymn, 'My Jesus the sinners receive;' at which the daughter shed tears, and the father could hardly conceal his emotion. The next day I made an excursion to Chodziesn, where I paid a visit at the house of the old Rabbi, who was lately dead, and to whom I had had the pleasure of speaking words of exhortation on his death-bed. His wife received me with much cordiality. Several Jews and Jewesses were assembled. When I spoke to them about the blessings that attend those who believe in Christ, they listened with sparkling eyes, and as we were taking leave, the old wife of the Rabbi cordially entreated us to stay longer; but we left her to visit the synagogue. There we heard a sermon delivered by the new Rabbi against the Missionaries of Israel. I prayed the Lord to put words of wisdom into my mouth, and I earnestly addressed the poor blind man, endeavouring to show him that he was a blind leader of the blind. Notwithstanding the sermon thus preached against the Missionaries of



Israel, when I preached in the evening in the Protestant chapel, many Jews were observed among my hearers. I have had a pleasing visit from a Jewish teacher, with whom I had formerly had some serious conversation at Gembitz. In consequence of what then passed, he began to read the New Testament, which, giving offence to the Jews, they determined to deprive him of his office, and to engage another teacher. He has now come to the resolution of publicly embracing Christianity, and called on me to consult on the best means of carrying this resolution into effect. His mind seemed to be without prejudice, and he joined with me in prayer.

"I had a visit from another Jew, whom I had instructed in the doctrines of Christianity at Strzelno, and who received baptism a short time ago; he brought me a letter from the minister of the place, who expressed his satisfaction at the conduct of this proselyte, but complained bitterly of the conduct of a Jewish girl, who had been lately received into the Christian church.

"I had a visit from a Jew from Samoczin, with his wife, who, after having heard me preach and expound the gospel several times, declared their readiness to be baptised in the Protestant church. Several Jewish teachers called, one of whom had formerly been quite hostile to the truth, but he now is enquiring very earnestly. They remained till ten in the evening, when twelve other Israelites called, who stayed till very late, listening to my exposition of a part of the book of Genesis. The elders of the church told me that a Jew applied to them, expressing his decided resolution to embrace Christianity, but relating at the same time the distressing situation he should be placed in with respect to gaining his bread after taking such a step. The Jewish teacher from Gembitz, whom I have before mentioned, having returned into his own country for some days, to take leave of his relations, came back to-day to make his profession of Christianity. The Jews in his place had in different ways endeavoured to prevent his executing his plan. They spread a report that I

had been struck with sudden death, which they declared to be a chastisement of God. The young man, however, did not allow himself to be turned away from his purpose. In coming here he called upon the other teacher, who, under the influence of his wife, had given up his intention of becoming a Christian, and had left me. This man seemed still to be under convictions; he confessed that his attachment to his family had been too great, and said he should certainly endeavour to join me again. The teacher from Gembitz appeared to have advanced in self-knowledge. He began by telling me, that after having again perused the New Testament, he was satisfied that he had not understood it at all before. 'I have never considered Christianity so deeply,' said he. 'If the Jews consider matters as I do now, they cannot refrain from becoming Christians altogether.' Day by day this conviction appears to increase in him. He confesses that many subjects which seemed formerly of little importance to him, now appear in quite a new light; but on the other hand he says, that he sees difficulties increasing. I preached again in the Protestant chapel, and several Jews, Jewesses, and Jewish children attended: one Jewish teacher was particularly attentive. I received a letter from Inowracław, in which a Christian friend informs me that a Jewish teacher, who some time ago manifested a great interest on the subject of Christianity, has confessed himself entirely persuaded of its truth, and become very teachable and candid. A Jewish peasant called, and put several questions to me; he took notes as I answered him, and expressed a wish to pass a whole day with me in conversation. I had several Jewish children in my room, whom I was catechizing on the third commandment, when an old Jew entered, and listened with satisfaction. He soon began to take part in the conversation, and as he disputed with me seriously, the teacher from Gembitz replied to him with zeal and with success. The old man was amazed, and I added in conclusion, 'Pray

yield to a better persuasion, or you must be lost hereafter.' He was alarmed, and exclaimed, 'It is possible, indeed!' and then he left us. I never before saw a proselyte defend the Christian faith so warmly and so successfully. Late in the evening a Jewish student called, with another scholar; they were violent opposers, they scoffed at Christianity, and disputed till after midnight; but before they went away they became more calm and peaceable. I preached one evening a sermon on Matt. xii. 31, 32; a Jewish teacher had listened attentively, and he came, after the sermon, to my lodgings, to express his gratification at what he had heard. I was informed that the teacher from Gembitz had been taken ill; I called upon him, and found him in tears. He said he had dreamt that he was disputing with me against his inother, when suddenly he felt as if he had received a blow on his breast, and awoke very unwell and much distressed in mind. He was fearful that he had committed the sin against the Holy Ghost, and shed many tears: I endeavoured to console him. Having paid several visits to Jews at their own houses, and having called a second time upon my patient, I reached home late in the evening, and was much gratified to find a Nicodemus waiting for me. He had attended my last sermon, had been awakened by means of it, and came to ask whether he could conscientiously break the law in order to become a Christian. He stayed till midnight, and promised to call again by night, for fear of the Jews. I preached again on Ps. cxvi. 8. As I did not observe any Jews present, I spoke only in German; whereas, when I observe any Jews, I sometimes speak their own language to them. A tall man stood near me, who, after some time, began to weep: on this, I fixed my eyes upon him, and exclaimed, 'O if thou knewest what a blessed thing it is to believe in the consolation of Israel, thou wouldst presently deliver up thy heart to him!' These words seemed put into my mouth by the Spirit of God; for, the sermon being finished, I understood that this man, and seve-

ral others who were standing near him, were Jews."

Professor Tholuck then communicates the following intelligence from Berlin and Halle:—

I have mentioned lately a Jewish student of medicine at Berlin, who, having had his attention excited respecting the truth of Christianity by means of our Berditcheff proselytes, expressed to me several times the deep interest he felt, and described the impressions he had received from attending an evangelical sermon; but complained at the same time that these impressions were only like sudden flashes of light, and that he wanted energy to forsake all for Christ's sake. I am happy to say, that this very sincere young man, who delighted us all by the teachableness and mildness of his disposition, which he seems to have acquired gradually, under the influence of the Holy Spirit, has at length received such a measure of spirit and of zeal, that he has applied to a respectable clergyman for instruction, and has made a public profession of the Christian faith, which left a lasting impression on every body present. I feel a lively interest for him. He has never requested any support, although we are informed he lives very sparingly, and he has lately given a new proof of the reality of his faith. A young Jewish tradesman came to Berlin to look out for an apprenticeship, and at the same time expressed a wish to receive Christian instruction: however, he was found as yet very uninformed, and was scarcely able to state what made him desire to profess Christianity. For this reason he did not find among the Christian friends any who would take care of him. Being quite forsaken, he was on the point of leaving Berlin, when the above-mentioned proselyte heard his case, took him to his room, shared with him his bed and his scanty meals, and endeavoured to procure a master for him. This was the more praiseworthy, as the tradesman was of very rough temper, and exceedingly dull. I shall write further to you from Berlin, where I intend to go from hence.

In Halle I have only one proselyte under my direction at present; he is from Lithuania, and had been placed under the superintendence of the Rabbi at Berlin, to study the Talmud. After some time he became acquainted with several young Jews who were studying the classics, and felt a desire to exchange the nonsense of the Talmud for classical study. Notwithstanding the protestations of the Rabbi, he at length left his house, and, supported by some relations, he began to frequent the classical schools. He then, from a strict Talmudist, became a complete infidel, and an adversary to all revealed religion; but by degrees he felt the want of some religion, and beginning to examine the Christian religion more closely, he became so pleased with it, that he conceived the idea of becoming a minister of the gospel. To effect his change of religion without exposing himself to the opposition of his relations, he went to Halle, where he obtained a place in the classical school. There he conducted himself well, and he has been since admitted as a student of divinity in the University of Halle. He is now preparing himself for the ministry, and I am happy to say, very successfully, both with respect to his mind and his heart. He has acquired a good deal of knowledge, he is a serious and able defender of gospel truth against many students of Christian divinity who attack it, and his heart appears to feel the influence of the Holy Ghost.

---

### POLAND.

---

LETTERS FROM REV. A. M'CAUL.

THE Rev. A. M'Caul has transmitted to the London Society a letter from Mr. Hoff, dated June 30, 1826, in which Mr. H. mentions his visit to Lublin, in company with Mr. Meyersohn and Mr. Groszwald, and speaks of it as a desirable place for a Missionary station, there being a popu-

lation of about 10,000 Jews. Mr. H. adds, that a persecution has been raised up there by the Jews against those of their brethren who incline to search after the truth; and that he found their behaviour generally, very different from what it had been on a former visit. Those young men (he says) who before visited them freely, came on the present occasion in fear; but he is inclined to think, notwithstanding, that by a longer stay a Missionary might do much good. He says five Jews there have lately been baptized in the Roman Catholic Church, and he considers their conviction of the truth of Christianity to have been brought about chiefly by means of the books circulated by our Missionaries.

Mr. M'Caul, in his letter, dated Posen, July 19th, 1826, writes briefly, as follows:—

I wish to inform the Committee, that I shall this afternoon send off the first of Mr. Hoff's three dialogues for the Jews. I have been engaged in revising the Jewish of it, since the Pentateuch has been finished. It is accompanied by an English translation, and will, I hope, be approved by the Committee, as, excepting the 'Light at Even-tide,' I have not seen any tract which promises to be so useful. It is, in fact, a transcript of conversations with the Jews. In the original it is perfect Jewish, as to matter and turn of expression. This made it very difficult to translate into English. Inclosed is an account of a valuable Jewish library, which is to be sold at Hamburgh. A Jewish teacher here brought me the account in German. From it I have abridged the inclosed, and recommend it to the serious attention of the Committee. In case the Committee should not wish to buy it, I should recommend the notice to be sent to the Expositor, as some of the

universities might think it worth purchasing; especially as Michaelis says that it contains a manuscript of the Bible, which has never yet been collated. Mr. O'Neil or Mr. Moritz could procure further information concerning it. The price mentioned in the notice is very small, about £750.

In a subsequent letter, dated Warsaw, 18th Sept. last, he gives the following detailed account of his proceedings, and transmits a copy of the letter addressed to him on the part of Count Nesselrode, conveying to him in the most satisfactory and pleasing terms the general approbation of his Imperial Majesty the Emperor of all the Russias, of the proceedings of the London Society in relation to their instructions to their Missionaries. The letter also hands to him at the same time his Imperial Majesty's permission, or licence, to Mr. Meyersohn and Mr. Goldenberg to proceed in the service of the Mission:—

I did not find it necessary to make any particular report concerning Posen, as my time was divided between the revision of the manuscript of the Pentateuch, and preparing for Saturday. I find that those Jews who attend the church regularly, avoid all private intercourse; and I have had opportunity of conversing with several Jews in private, who do not come to the sermon; they hear me, but that is all I can say. Two teachers visited me several times, but they never were willing to converse on personal religion. One of them was an orthodox Jew, and spoke readily concerning infidelity, and the folly of it; but would never declare his opinions concerning Christianity. He invited me to visit his school, which I did, and was much pleased with the progress made by the children. He catechized them in my presence. The truth of every answer was proved by one or more verses of the Bible, which the

children first quoted in Hebrew, and then in German. This pleased me particularly, as the children appeared to understand what they said, and we know that the Scriptures of the Old Testament can also make "wise unto salvation." Two Jews applied for baptism; but when told that they must learn some trade, they never came for instruction. Since my arrival in Warsaw, I have been grieved to see that very few Jews, sometimes not even one, attend the German service on Saturday. Last Saturday was an exception, as there were eleven persons of the Jewish nation, some baptized, but the majority unbaptized. Immediately after my arrival, a young Jew, a weaver, applied for baptism: we have employed part of our time in instructing him. He has hitherto been literally without God in the world, as he has never received any religious instruction whatever, and scarcely knows the Jewish letters; though by no means stupid, he seems hitherto to have enjoyed a mere animal existence. Another Jew, about thirty years old, has also applied for instruction, but has only come twice as yet. Another young Jew, of a serious and thinking turn of mind, and who has visited us occasionally during the last three years, has had two long and interesting conversations with Mr. Bergfeldt. He is convinced of the truth of Christianity, but feels that conviction of the understanding is not sufficient, and complains that he has not as yet felt the power of religion in his heart. He is the most promising Jew whom we now know. Last week I was visited by a very learned old Jew from the country, who has written a commentary on Job. With him I had a conversation of nearly three hours, concerning Christianity. His first objection was, that the commands of Christ are nowhere observed by Christians, whereas the commands of Moses are everywhere observed. The Christian religion therefore cannot be of God, otherwise it would have stood. When this was answered, he went into the special objections: for instance, that Christianity did not fulfil the predic-



tions; and, to my great surprise, began with the fifty-third chapter of Isaiah, which he applied to the Messiah. The words, "acquainted with grief," he translated, "acquainted with sickness," *וידוע חלי*, and desired me to show him that Jesus had been sick. He then rejected the doctrine of atonement, as being unnecessary in order to salvation, and asserted, that repentance and prayer were sufficient, instead of sacrifice, quoting Hos. xiv. 2: "So will we render thee the calves of our lips." He then attempted to show, that miracles were no warrant for faith. Most of these objections I was enabled to answer, so as partly to satisfy him. He then changed his ground, and said, that faith in the Messiah was not necessary to salvation, and that even when the true Messiah came, they would not believe on him until "the arm of the Lord was revealed," and for this he quoted Isa. liii. 1. He has promised to come again.

A Jew named S. came to me to beg that I would get his son into the Lutheran School. This I have effected. The father himself is convinced that Jesus is the Messiah, but is completely, in all other respects, a worldly man. He was lately in Berdichef, and brought back word that several young men wished to be baptized. On Friday last, one of these young men actually arrived in Warsaw. He expected that the society would have received him immediately, provided for him, and educated him to be a Missionary. He was not a little disappointed, when he found that these hopes were totally unfounded. He has, however, consented to learn a trade. The motives by which this young man, who knows absolutely nothing about the Christian religion, was actuated, do not afford much ground of hope concerning those whom he has left behind. A fortnight since, Goldenberg's father, who is Rabbi in Piatka, in Prussian Poland, arrived in Petrikau, in the hope of persuading Goldenburgh to return. He was greatly surprised to find that Goldenburgh really believed in Jesus of Nazareth, as he

thought that levity was the only motive by which he had been actuated. He was still more astonished to hear accounts of the real piety of Christians, and cried out, "Then I can do no more. God alone can help. I had brought a book of Abarbanel's to convince you, but now it is in vain." Finding himself disappointed, he endeavoured to persuade Goldenberg not to remain a Missionary, and offered to supply him with money to study medicine in Berlin. The Lord enabled G., who was much agitated by his father's deep sorrow, to withstand the temptation. The father returned to Russia, and Goldenberg is now here to assist me in translation. I have spoken with him concerning the opinion given of the books which I have already sent, and he has repeated what he said during the revision, that if there be any fault, it is that the German is too good for the Polish Jews, and not as others seem to think, not good enough. He says, Mr. N. must not judge of the Jews in Poland, by the Jews in the Prussian States.

On Friday last Mr. Becker returned from Berlin, something better, but by no means perfectly restored to health. He has communicated to me the following curious article respecting the Jews, which he translated from a Berlin Newspaper.

*"Jewish Population in the Prussian States."*

"In the year 1822 the number of Jews in the Prussian States amounted to 144,737, viz.: In the eastern part, 113,715 (66,000 in the Grand Duchy of Posen, 4765 in Breslau, 3862 in Berlin). In the western part, 30,781. Soldiers, with their wives, 241. At the end of the year 1824 there lived in Prussia amongst 12,030,679 inhabitants, 149,504 Jews; that is, 1 Jew to 79½ not Jews; there was, therefore, in two years, by the increasing births, an increase to their number of 4767 souls. Whereas in five years, from 1820—24, only 544 Jews (*of these 186 in Berlin*) had gone over to the Christian religion; 249 in the years 1823—24. Accordingly the increase of 2000 Jews was annually 49, whilst

they lost only  $2\frac{20}{356}$  by those who became Christians. If we pursue the different phenomena of this increase, the following data will result. 1. Although the number of marriages amongst the Jews is less than amongst the Christians, (since amongst 100,000 Christians 915, amongst Jews only 705 new marriages took place) and although amongst 100,000 living persons, 3981 Christian, and only 3681 Jewish legitimate children were born, yet the fruitfulness of marriages is greater amongst the Jews than amongst the Christians. For to 1000 marriages the proportion of legitimate children amongst the Jews is 5221, amongst Christians only 4353. 2. The greater number of male children is likewise on the side of the Jews. Amongst 10,000 legitimate children, were, on an average, amongst Christians, 5150 boys, and 4850 girls; whereas amongst the Jews there were 5318 boys, and 4682 girls. 3. *Illegitimate births are amongst the Jews five times less than amongst the Christians.* Amongst 100,000 Christians, 395 illegitimate children were born annually; amongst 100,000 Jews, only 63. 4. Mortality is not so great amongst the Jews as amongst the Christians. Of 10,000 new born boys the Christians lost 2082, the Jews only 1544. Of 10,000 new born girls the Christians lost 1760, the Jews only 1235. Of 10,000 new born children altogether the Christians lost 1925, the Jews only 1393. In 10,000 deceased persons there were 153 Jews, and only 1191 Christians who had died of old age. On the whole, 1 of 38 amongst the Christians, and 1 of 58 amongst the Jews. As reasons for these phenomena it may be mentioned, that the Jews marry earlier, that they are generally faithful to the marriage vow, that they live for the most part soberly and moderately, that they have few employments by which their lives are endangered, that they take great care of their families and of their poor, and are seldom so inhuman as to abandon their children."

You know that I wrote to the Russian Government, last April, in order to procure the Emperor's sanction for Messrs. Goldenberg and Mey-

ersohn, and sent at the same time for the Emperor, a copy of the "Instructions to the Missionaries." In answer to this, I received on Saturday last, a letter from His Excellency the Count Matuszewicz, who is engaged in Count Nesselrode's department, and of which I now send a copy:—

*Moscow, Aug. 11th, 1826.*

Sir,—On receiving your letter of the 28th April last, I lost no time in communicating it, with all the enclosed documents, to His Excellency Count Nesselrode. They were laid before His Majesty the Emperor as soon as many other objects of a more general importance would allow it, and I am instructed now by Count Nesselrode to let you know, that His Imperial Majesty grants to Samson J. Meyersohn, and John D. Goldberg, the permission to assist you in promoting Christianity amongst the Jews; and also, that the general principles laid down in the instructions given to you by the Loudon Society for that laudable purpose, were entirely approved of by the Emperor.

I am, Sir, Yours, &c.

A. MATUSZEWICZ.

*The Rev. Alex. McCaul, Warsaw.*

I am sure that the above letter will not cause with you less joy, less thankfulness to the Lord, or less gratitude to His Imperial Majesty, than it has done with us.

## PALESTINE.

JOURNAL OF REV. J. WOLF.

(Continued from page 399.)

*Shiraz, Dec. 25, 1824.*—I have given the word of God in Hebrew, that is, the Gospel, to the 11 Jews, whose names are written down; and to 10 other Mullahs, whose names my time does not allow me to write at present. I have distributed among them above 50 tracts. I gave to the following Mussulmans the word of God, viz. the Arabic Bible, Persian Testaments, Psalters, and tracts:—To His Excellency the Prime Minister of the Prince of Shiraz,

Zachi Khan, &c. &c.\*—and the gospel was preached to above 300 Mussulmans, and to a great number of Jews. I also gave away at Shiraz three Armenian Bibles to Armenians, and 100 Persian tracts to Persian Mussulman boys.

*Dec. 26.*—I went to-day through those streets of Shiraz, which were laid waste by the earthquake eight months ago: the words of Hafiz, the poet, came into my mind; he saith, "Beautiful Shiraz, whose situation has not its equal; God preserve this city from destruction!" His prayer has not been granted.

I took a view of the sepulchre of that great man; he is buried in a garden of roses, a fine marble stone is erected over his grave, upon which some verses of his poetry are inscribed. One of the Dervishes brought me a most beautiful manuscript of this Persian Anacreon; another Dervish brought to me roses, which are preserved here even in the winter. One of the Dervishes recited, in an harmonious tone, some verses of Hafiz. I asked whether any nightingales are in the garden? The Dervish replied, "The nightingale is here in the time of roses," (Gull) he added, "come here in the season of Gull, and you will hear the voice of Bulbul."

I asked, how is it that Hafiz praised wine so much, as it is a draught forbidden among the Mussulmans? The Dervish replied, that Hafiz meant the mystical wine of truth! "Mei lakeket."

As I came away, I met another Dervish baking bread, sitting near a garden, at the opening of his little straw cottage. He reminded me of the Catholic hermits I have seen in Switzerland and in Italy. What else is a Carthusian Monk, but a Catholic Dervish?

The Persians are very fond of pictures, so that one meets with pictures even in their religious books. This is a striking contrast with the dislike which the Turks and Arabs have for pictures.

Mullah Mahomed Ali told me

that the following doctors of Persia wrote an answer to Henry Martin's book:—Mirza Buzark Kagem Mekam, Prime Minister to Abbas Mirza; Haj Mullah Resa Hamadane, at Tabreez; Mirza Ibrahim Fasahe, at Shiraz; and Mullah Ali Noore, at Ispahan.

*Jan. 1, 1825.*—Several of the sect, called Ahl Dahre, who profess downright atheism, called on me; I gave them the Bible in which they may read, "That the fool only saith in his heart there is no God." Mirza Baker is considered the cleverest among them.

Mirza Kojek, one of the most learned Soffees, and at the same time a Khosh Nowes (fine writer) called on me, and shewed me the refutation he has begun to write against the work of Hugo Grotius. He requested me to send his refutation to England. Some young Mullahs called on me, but as I was very unwell indeed, I did not admit them, at which they became very angry.

There are here, at Shiraz, twenty families of Armenians, a Russian prisoner, and two Greek families. Martiros M'Kerditch David is said to be the most clever man of the Armenians here; he told me to-day, that Set-Sam, an Armenian at Madras, has translated Rasselas into the Armenian tongue, and also the Death of Abel by Gesner.

Whilst the Turk sits for hours without speaking a word, smoking his pipe, and as Mr. M'Ghil saith, deeply reflecting and thinking upon nothing, the Persian is loquacious, and likes to reason. The Turk is a Sunné, i. e. a follower of Omar, Abubekr and Osman; but he talks not about it, and gives no account to any one; and if I should dare, to ask a Turk, "Why are you a Sunné?" his simple answer would be, "God is God, and Mahomed is the Prophet of God;" and then he would pronounce a curse upon me and my father, my mother, my grandfather, my religion, and all the Christians, and perhaps cut off my head, and exclaim "Kalb!" "Dog!" but not so the Persian; the Persian's mind respecting religion is not settled; he waits not until he is asked, but he tells the stranger at once, that he professeth himself to be a Sheah, i. e. a follower

\* The other names follow, but it seems hardly necessary to insert them.

of Ali, and that he curses Omar, Abubekr, and Osman; and he even asks the stranger whether he is not in the right: and then, without waiting for the answer, he gives his reason: "I am a Sheah," he saith, "for Mahomed hints at Ali, even in the Koran; and Mahomed, before he departed this life, made, in the place called Ghater Kom, Ali, his Lieutenant and Iman, or chief priest; and the Prophet (the comfort and peace of God upon him!) told Ali, that his own people should rise against him, and that at their head Omar, Abubekr, and Osman should be; and that they should dispute his (Ali's) right, 'for' (the Prophet continued) 'Thou Ali, hast no permission from me to maintain thy right with the force of the sword; suffer therefore for God's sake.'—"And thus" (the Persian continues to reason) "it happened after Mahomed's death; for the nobles of the Arabs felt an enmity against Ali, on account of his having killed many of their families who refused to accept the Prophet; they went therefore to Omar and Abubekr, and burnt the house of Ali, and brought him with force to the house of Omar and Abubekr, and beat Fatima, the daughter of the Prophet (the comfort and peace of God upon him!) so that the child in her womb was killed, and Fatima herself died, and they took possession of the garden, called Fatak, which Mahomed had given to Fatima, and they brought Ali in chains to the mosque. The Sheikh (Saadi) and the Hawaja (Hafiz) were of the Sheah." Thus the Persian reasons, and begins to recite a dozen verses from their Hawadees (histories) in support of his tale. He likes metaphysical inquiries, and whilst the Turk never wishes to know any thing about the religion of another, the Persian is anxious to know every thing; especially what Freemasons believe. The Turk however is more steady, and has more character. The Persian is deceitful, lying, stealing, vicious, and covetous. But neither Persians nor Turks have the least idea of what the Christian calls, devotion.

Martyros M'Kerditch David was so

kind as to make me acquainted, not with a learned, but with an intelligent man of the Guebres.

I proposed to him the following questions:—

1. What is your name?

*Guebre.* Artishir.

2. What is the meaning of Artishir?

*Guebre.* Flower and milk.

3. Your sect is called Guebre?

*Guebre.* We call ourselves Behdin.

4. Why Behdin?

*Guebre.* I don't know.

5. Why are you called Guebre?

*Guebre.* When the Mussulmans took Persia, our nation was tilling the ground with a cow, whence we got the name Goweroon, and then Guebre.

6. In what places of Persia have they been in former times?

*Guebre.* In Fars, then Madian, near Bagdad; under their kings, Keou, Ascanean, Pishtatoon, Bubakoon.

7. In what places do they now reside?

*Guebre.* At Yazd, Kerman, Cashaan, Bonibay, Surat, Guzzerat, &c.

8. How old is their religion?

*Guebre.* I don't know.

9. In whom do they believe?

*Guebre.* In Zarro-Tusht.

10. Who was Zarro-Tusht?

*Guebre.* The Prophet, who wrote the book Vesto-Zand.

11. When did Zarro-Tusht live?

*Guebre.* In the time of Shah Gosh-Tasp.

12. What is the meaning of the name Zarro-Tusht?

*Guebre.* When Zarro-Tusht began to preach, the magicians went to the king Gosh-Tasp, and told him that that man was a conjuror, and that no one ought to believe in him. The king said to Zarro-Tusht, I do not believe in you; when the king said this, two paws of the horses bowed down, and the two other paws entered their belly: this was the first miracle which Zarro-Tusht wrought. And after that, Zarro-Tusht went to the king, and said, "I am the Prophet, and have shewn to you a miracle." The king called the magicians, and asked them what they thought of the miracle of Zarro-Tusht? The conjurors said, "this is not a miracle; if



he performs another, we shall then believe in him;" and then they put into a pit seven things—viz. copper, steel, iron, lead, and three other materials, and melted the whole together with fire; and they told him to descend into this pit, and wash his body. Zarro-Tusht descended three times, and came up safely again. The conjurors tried to do the same, but they perished. And when Zarro-Tusht came forth, his splendour was like the splendour of gold and the people said, "Zarr (Gold) Shust," he has been washed. Hence the name Zarro-Shust, or Zarro-Tusht. And then they said, "Beraham," we follow your way.

13. What kind of religion has he taught?

*Guebre.* He taught the way of truth and equity.

14. What is the meaning of Vesta Zand?

*Guebre.* The book of God, I think, but I do not know exactly.

15. Who created the world?

*Guebre.* Yezdoon Urmuzd, who is one God, but who has a thousand and one names.

16. What does Yezdoon signify?

*Guebre.* One; all things are from him.

17. Urmuzd?

*Guebre.* This is the first name of God, and it is the name of the first day of every month; for the first day of every month has the name of God, Urmuzd, and the rest of the days have the names of angels.

18. Do you worship any thing else besides God?

*Guebre.* We are praying to God, to him we give Daa, but to the thirty-three angels called Amshasafand, we direct ourselves for Shafea, (intercession).

19. What is the meaning of Amshasafand?

*Guebre.* Angels, who are always around God, and every one of them is the patron of something, as Ardi-behesht is the protector of fire; Khordar, the protector of water; Sapanda Ormez, the protector of trees; Wahan, the protector of beasts.

20. Recite some form of your prayers.

He recited his prayer in his own language, and said, We pray this prayer three times; and after that, they pray the prayer which Zerdasht prayed, when he went into the fire.

21. Do you worship the fire?

*Guebre.* We do not pour water into the fire, for the fire has an angel; and it preserved Zarro-Tusht unconsumed.

22. Do you pray to the fire?

*Guebre.* We perform Nemaz, not Daa, to the fire.

23. In what position do you perform your prayer?

*Guebre.* During prayer we loose the girdle around our loins, and turn our face towards the rising of the sun, with the hand on our breast, and say our prayer. He shewed me the position.

24. Have you temples?

*Guebre.* Yes.

25. When does the fire burn in your temple?

*Guebre.* The flame is always burning in our temple; we never extinguish the fire.

26. How do you prepare this fire?

*Guebre.* We take wood of aloes, (Sandal) and prepare it thus:—When we want to prepare the first fire, we go to the houses of every sect and demand fire, and purify the fire of other sects, and pray over it for several months, and then put it in the midst of the temple.

27. Have they priests?

*Guebre.* Yes.

28. How do they call their priests?

*Guebre.* Moobed and Dastor.

29. What does Moobed signify?

*Guebre.* I don't know.

30. Dastoor?

*Guebre.* I don't know.

31. What is the duty of a Moobed, and Dastoor?

*Guebre.* They are to pray for the souls of dead men.

32. Who makes a Moobed?

*Guebre.* After a person knows the books Yasht and Zand, he invites all the Guebres to his house, and the Moobeds, and sits down near the Moobeds, and prays from all the books for five days; and the other Moobeds see whether he reads well or not; and he gives throughout five days a feast to all his nation, and when the

Moobeds pronounce him to be a fit person for becoming Moobed, he becomes Moobed. The Dastoor is made in the same way.

33. What kind of a book is Yasht?

*Guebre.* Yasht is such a book, that when a person prays in it, no bad smell proceeds from his body after his death.

34. In what places have they Moobeds?

*Guebre.* At Yazd, Kerman, and Bombay.

35. What are the names of their present Moobeds at Yazd?

*Guebre.* The present Moobeds at Yazd are, Kei-Kosroe, Shaoer, Ros-tan, and many others.

36. Where did Zarro-Tusht receive the book?

*Guebre.* Zarro-Tusht received his book from the court of heaven.

37. Do they believe in a future life?

*Guebre.* When we die our soul goes to God; and after this is the resurrection: then the soul is returned to the body, and there is judgment. When we have walked the good way, we go to Behesht, called in Farsi, Beheshte-Gorasmund, the dwelling place near God, where the angels are; spirits of light, (Horiron) and there no destruction takes place; there they eat pure fruits, from which pure water proceeds from our hands and the whole body, and we drink from the desire and love of God. The bad men go to Dozakh for four days after death; he goes over a bridge: if he is a good man he goes to Paradise; if he is a bad man he falls down from that bridge into hell. For three days the soul daily returns to the body; in the morning, at noon, and at evening time, and punishes the body for its faults. The good men's bodies remain in the earth, and a time is coming when this world will go away, and another will be created; and thus God will do eighteen thousand times.

38. Have they circumcision?

*Guebre.* No.

39. What do they do when a child is born?

*Guebre.* The father gives him a name, and after he is seven or eight years of age, the Moobed gives him the girdle.

40. What does the girdle signify?

*Guebre.* There are four buttons in that girdle, which indicate that he must pray four times a day; the girdle is a mark of a Guebre.

41. How do they marry?

*Guebre.* When a person intends to marry, he sends some old men to the father and relations of the girl, and requests the daughter in marriage; if the father consents, the old men give some fruits to the father; then, when they wish to bring her to the house, the five old men go to her, and she, knowing that they are coming, draws the veil over her face. The five old men then tell her that such and such a person desires to marry her, and they ask, "Dost thou agree?" She replies, "Yes;" after this, the five old men go to the bridegroom, where a Moobed waits for them, and they tell the Moobed that the girl has given her consent; upon which the Moobed tells the bridegroom that if he has a father he must pray for him, and that he must love the family and relations of his wife like his own family, &c. Whilst the Moobed is praying, the brother of the bridegroom holds an egg over the head of the bridegroom, and after the Moobed has finished his prayer, he breaks the egg in pieces. After three days the bridegroom goes to a river, and prays, and pours milk into the water.

42. Do they allow polygamy?

*Guebre.* No; but in case a wife has no children, they take another wife.

43. What do they do with a dying man?

*Guebre.* At the hour when a man is dying, the Moobed comes and says prayers over him. [The Guebre gave the prayer in his own language, but knew not to translate it in the New Persian tongue, for few of them speak the Ancient Persian.] After a man's death (the Guebre continued) they wash him in wine, they make him sit down, and place his hands upon his breast, and cover him with an old cloth; and after this, twenty-four men bring an iron coffin, and seven or eight Moobeds, each holding the other's dress, go before the coffin, six men take the body, and then they go to the

burial ground, and there they sit down near a well covered with iron, and they place the dead man upon the iron, called Takhma.

44. Who was Cyrus? (Keon)

*Guebre.* A believer in Yezdoon.

45. Who was Alexander?

*Guebre.* In the time of Dara the Grecians gave money to the Persians, and Dara (Darius) took from the Greeks a girl, and after having lived with her three nights, he sent her back to Greece; and Alexander was born from her.

46. Do they know Moses?

*Guebre.* No.

47. Balaam?

*Guebre.* No.

48. Have they any other prophets beside Zarro-Tusht?

*Guebre.* No.

49. Do they know Jesus?

*Guebre.* Christian philosophers came to us, and tried to prove to us that Jesus was God. Our Moobeds asked them in what place Christ prayed? They said in such and such a place. The Moobeds told them, if he is God, why did he pray? The Christian philosophers knew no answer.

55. How many heavens are there?

*Guebre.* Seven heavens.

56. What do they believe Mahomed to have been?

*Guebre.* A bad man.

57. Do they make proselytes?

*Guebre.* In former times, not now.

58. How many Guebres are at Yazd?

*Guebre.* Five hundred houses; for 500 houses turned Mussulmans.

Holy Spirit, thou true fire from heaven, kindle the altar of the Guebres, that they may cease to bring strange fire upon thine altar; that they may behold the bush which burned with fire, with fire divine, for the Lord is not in their fire! Christ, suffer the spark of thy fire to shine among these worshippers of strange fire! O Lord, guide them all the night with the light of the true fire. Thy servant Martin, O Lord, has kindled a fire in Persia, which shall never go out. Suffer now thy servant Wolf to kindle a fire in Persia which shall never go out!

Jan. 2, 1825.—After having been furnished with a passport from Zachi

Khan, I left Shiraz for Ispahan. We arrived the first evening at Sarghoon, which is twenty English miles distant from Shiraz. I was hospitably received in the house of Mullah Mahde, who knew me and my pursuits when at Shiraz.

There are at Sarghoon thirty families of Jews. I left here the Persian Tract, written by Professor Lee, of Cambridge.

Jan. 3.—I arrived at Kenaré, twelve English miles from Sarghoon. Kenaré is only three miles distant from Persepolis. I went there with one of the muleteers. I sought in vain for Henry Martin's name, which I thought he might have written upon a stone of these mighty ruins. Persepolis is called Taht Jamsheed by the Persians.

Jan. 4.—We left Kenaré, and after an hour's ride we came to a rock in which a gigantic figure is hewn out, representing a king, with a crown upon his head, and having Greek inscriptions below it, of which I was only able to read the word Basileus Areanon. The muleteers called it Nakshe Rostam. A Persian Mullah was of our party; without my having ever seen him, he said to me, "If you had said in Arabia, as you did at Shiraz, that Jesus was God, they would have put you to death." At eleven o'clock we arrived at Seevand, twenty miles from Kenaré; we had to stop there for some days, for the whole caravan from Shiraz was not yet arrived. I had to lodge in a stable. Seevand is at the foot of a mountain called Jasea, upon which an old castle stands, which is here called Kalaat Guebre, the castle of the Guebres. Eight miles from hence is another statue, supposed by the Persians to be the statue of Rostam. I did not go there.

Jan. 5.—The Mullah of the Mussulmans of Seevand called on me, observing that he had heard of the conversation I had with the Mullahs at Shiraz. I shewed him the Persian Tract of Professor Lee, of Cambridge; he read in it for a while, and then said, "This book contains things against the Koran."

*Myself.* Your observation is true.

*Mullah.* Do you not believe in the Koran?

*Myself.* No.

*Mullah.* Why?

*Myself.* You yourself have given the reason; for this book, which contains the principles of the Gospel, differs from the Koran.

*Mullah.* We believe in both.

*Myself.* Then you believe things which are in contradiction to each other.

*Mullah.* I wish to have this book, and examine it.

*Myself.* Here, take it.

Some Persians brought me the history of Rostam, written in verse.

*Jan. 6.*—An express messenger from Bushire brought me letters from Colonel Stannes, Mrs. and Captain Jervis, and Dr. Riach, who wrote to me about the progress of the children in the school at Bushire. At the end of this Journal I shall communicate to the British and Foreign School Society, and to you, the contents of these letters.

*Jan. 8.*—I remained at Seevand, and conversed about Christ with a Mussulman Mullah. The Persians speak much of a book which they pretend was composed by Abraham; they call it Sofoea Ibrahim.

(*To be continued.*)

## DOMESTIC.

### ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

THE Rev. Messrs. Marsh and Hawtrey left London on the 13th of September, as a deputation to the Auxiliary Societies in the North of England.

#### *Northamptonshire.*

The Annual Meeting of the *Kettering Society* was held on the 15th Sept. the Hon. and Rev. L. Powys in the Chair. The resolutions were moved and seconded by the Rev. Messrs. Irving, Hawtrey, Lye, and F. Wilson; and by J. Gibbon, and J. C. Gotch, Esqrs. On the preceding evening, sermons were preached by Rev. C. S. Hawtrey, at Rowell (Collection £6. 4s.); and by Rev. W.

Marsh, at Daddington (Collection about £4.).

#### *Leicestershire.*

On the 9th Sept. the Rev. J. B. Cartwright (formerly of Bierley, near Bradford, Yorkshire), who has been lately nominated by the Committee as one of the Secretaries of the Parent Society, left London for the purpose of advocating the cause in this County, and on Sunday, 10th, preached at *St. Mary's, Leicester*, in the morning (Collection £19. 2s.); and in the afternoon, at *Desford* (Collection £7. 3s. 4d.). On Tuesday evening, Sept. 12, he preached at *Earl Shilton* (Collect. £3. 12s. 6d.); and on Wednesday evening, at *Stony Stanton* (Collect. £6. 3s. 10d.). On Sunday, Sept. 17, Mr. Cartwright preached, in the morning at *Great Dalby* (Collection £5. 10s.); in the afternoon, at *Ashby Folville* (Collection £7. 14s. 2d.); and in the evening, at *Syston* (Collection £4. 10s.). On the morning of the same day, Rev. E. T. Vaughan, Vicar of St. Martin's, *Leicester*, preached in his own Church for the benefit of the Society. (Collection £13. 8s. 6d.).

On Monday, the 18th, Rev. C. S. Hawtrey preached at *Rothley*, near *Leicester* (Collection £10. 9s.).

The Meeting at *Leicester* was held on Tuesday, the 19th, T. Babington, Esq. in the Chair. In the lamented absence of the Rev. G. B. Mitchell, the active Secretary of the Society, detained at home by illness, there was no Report, but Resolutions were moved and seconded by the Rev. Messrs. Hawtrey, Erskine, Vaughan, Hare, Cartwright, Babington, Marsh, Leigh, and Doyle (Collection £2. 19s. 7d.). A sermon was preached the same evening at *St. Mary's*, by the Rev. C. S. Hawtrey (Coll. No return made).



*Derbyshire.*

On Sunday, 17, the Rev. Wm. Marsh preached at *Derby*; in the morning, at St. Werburgh's (Collection £30.); in the afternoon, at St. Michael's (Collection £15.15s.); and in the evening, at St. Peter's (Collection £4. 3s.). On the same day, Rev. C. S. Hawtrey preached at *Matlock* (Coll. about £22.); and at *Bonsall* (Coll. about £9.).

On Wednesday, the 20th, the Annual Meeting was held at *Derby*, W. Evans, Esq. in the Chair; when resolutions were moved and seconded by the Rev. Messrs. Shirley, Hawtrey, Fry, Howard, Woodhouse, Marsh, Saxton, Cartwright, Wayland, Dewey, and Wakefield, and by T. Cox, Esq. (Collection £25. 18s. 1d.). Messrs. Marsh and Hawtrey then proceeded northward, and Mr. Cartwright returned to London.

*Nottinghamshire.*

On his return, the Rev. J. B. Cartwright preached on the Wednesday evening, at St. James's Church, *Nottingham* (Collection £20. 16s. 6d.).

*Cheshire.*

The Annual Meeting was held in the city of *Chester*, on Friday, Sept. 22, the Mayor in the Chair. It was very numerously attended, and was addressed by J. B. Granville, Esq., Dr. Thackeray, and Alderman Harrison, and by the Rev. Messrs. Hawtrey, Parry, Ayckbown, Marsh, Hoskins, and Clarke (Collect. £11. 2s. 8d.).

*Lancashire.*

On Sunday, the 24th, Sermons were preached at *Liverpool*; at St. Andrews, both by Rev. C. S. Hawtrey, and Rev. W. Marsh (Collection together £42.); and at St. Matthews, in the afternoon, by Mr. Marsh (Collection £13.); and at *Prescott*, in the evening, by Mr. Hawtrey (Collection £10.).

On Tuesday Evening the Annual Meeting was held at the Great Music Room, where nearly 2000 persons were assembled, attracted, in a measure, by hearing that Mr. Jos. Wolf had arrived from Ireland, and was expected to give an account of his labours in Palestine, Syria, Persia, &c. The Rev. Mr. Driffield was in the Chair, and Resolutions were moved and seconded by the Rev. Messrs. Buddicombe, Hawtrey, Rawson, Vernon, Tattershall, and Marsh; and by Messrs. Alexander and Wolf, the former having accompanied his brother from Dublin. Great thankfulness was, we doubt not, excited in many hearts by the testimony of two such witnesses to the power of Gospel truth and grace. Mr. Wolf spoke for two hours to a most attentive audience. (Coll. about £25.). On Wednesday evening, Rev. C. S. Hawtrey preached at St. Andrew's (Collection about £10.); and on Thursday, a Sermon was preached to the Jews at St. Matthew's, by Rev. Wm. Marsh, at which several Jews were present.

Mr. Wolf was obliged to return to Ireland, to assist in forming a Society in the Diocese of the Archbishop of Tuam, who was to preside at the Meeting, and could not therefore, at this time, go forward with the deputation, as was expected.

On Friday, the 29th, the Rev. Messrs. Marsh and Hawtrey attended the Annual Meeting of the Association at *Lancaster*, which was addressed by them, and the Rev. Robert Houseman, who was in the Chair (Collection £7. 4s.).

On the 30th, they met the Ladies Association at *Bolton*.

On Sunday, October 1, they preached in the morning at St. James's and St. Clement's, *Man-*

*chester*, without any collections being made; and in the afternoon Mr. Hawtreay preached at *Bowden* (Coll. not returned), and in the evening at St. Michael's (Coll. £4. 5s.).

The Annual Meeting of the *Manchester Auxiliary*, was held on Monday, Oct. 2. Rev. W. Marsden in the Chair. The Resolutions were moved and seconded by the Rev. Messrs. Remington, Hawtreay, Dawson, Stowell, Marsh, Hollist, and Nunn, and by T. Harbottle, and B. Braidley, Esqrs. (Amount of Collection not returned.)

#### *Yorkshire.*

On the evening of Oct. 3, the Annual Meeting of the *Sheffield Auxiliary* was held. Rev. Thos. Sutton, Vicar, in the Chair. The resolutions were moved and seconded by the Rev. Messrs. Knight, Hawtreay, Best, Knox, Marsh, Barker, Vale, Bull, and Langston, and by Rowland Hodgson, J. S. Montgomery, and F. Dawson, Esqrs. (Collection about £16.). On the 4th, a Meeting of the children (and many of their parents) belonging to the National School was held, when they were addressed by Messrs. Hodgson and Montgomery, and by the Rev. Messrs. Vale, Bull, and Hawtreay.

On the 6th, a Meeting was held in the National School Room at *Greystones*, the residence of the Rev. T. Sutton (who presided), which was attended by many of the neighbouring poor, who were addressed by Messrs. Hodgson and Montgomery, and by the Rev. Messrs. Knight, Hawtreay, Vale, and Bull (Collection about £4.).

On Sunday Morning, Oct. 8, Mr. Hawtreay preached at *Honley*, near *Huddersfield* (Col. £17. 12.). In the afternoon he preached at *Wodehouse Church* (Collection £8. 8s.;) and in the evening,

at *Trinity Church, Huddersfield* (Collection £12. 6s.).

On the same day, the Rev. Isaac Saunders (who had now joined the deputation in the room of Mr. Marsh, who was obliged to return) preached at St. Paul's, *Leeds* (Collection about £30.).

On Monday, Oct. 9, the Secretary, with the Rev. W. Vale, who kindly accompanied him from Sheffield, joined the Rev. I. Saunders, at *Leeds*, when the Annual Meeting of the *Leeds Ladies' Auxiliary* was held; T. S. B. Reade, Esq. in the Chair. The Resolutions were moved and seconded by the Rev. Messrs. Hawtreay, Walker, Saunders, Cooper, Vale, Pickles, and Jackson, and by — Sadler, and W. Wilkes, Esqs. (Collection not returned.).

On Tuesday Evening, Oct. 10, the Annual Meeting of the *Bradford Association* was held; — Rand, Esq. in the Chair. The Resolutions were moved and seconded by the Reverend Messrs. Bailey, Hawtreay, Saunders, Wood, Redhead, Vale, and Bishop, and by Dr. Beaumont, and — Rand, Jun., Esq. (Collection £4. 5s.).

On Wednesday, Oct. 11, the Anniversary Meeting of the *Huddersfield Society* was held; B. H. Allen, Esq. in the Chair. The Resolutions were moved and seconded by Rev. Messrs. Maddock, Hawtreay, Dr. Boothroyd, Saunders, Madan, Drawbridge, and Vale (Collection £9. 5s.).

On Friday, Oct. 13, the Annual Meeting of the *Knaresborough Association* took place; Rev. A. Cheap, Vicar, in the Chair. Mr. Wolf here rejoined the deputation, and attended the Meeting, which was addressed by the Rev. Messrs. Kenyon, Hawtreay, Saunders, Hill, and Vale, and by Mr. Wolf. (Collection about £13.).

On Sunday, Oct. 15, Rev. C. S. Hawtreay pleaded the cause at *York*; in the morning at the Church of St. Saviour (Col. £22. 8s. 5d.); and in the evening, at St. Michael Le Belfry (Collection £25. 5s.). On the same day the Rev. I. Saunders preached at the Minster, *Beverley*, in the morning (Collect. about £10.); at St. John's, *Hull*, in the afternoon (Collect. about £23.); and at St. Mary's, *Hull*, in the evening (Collection about £14.).

On Monday Evening, Oct. 16, a Meeting was held at *York*, in the Great Music-room, which was filled by at least 2000 persons, while several hundreds went away, unable to find room, so great was the interest excited by the arrival of Mr. Wolf. The Rev. John Graham having taken the Chair, the Secretary of the Parent Society, addressed the Meeting, after which the assembled multitude listened with deep attention for two hours to the interesting and important details which Mr. Wolf gave of his labours and success in Palestine, Syria, Persia, and Turkey. On the motion of — Thorpe, Esq., seconded by Wm. Gray, Esq., an Auxiliary Society was then formed in aid of the Parent Institution. The Rev. John Graham was appointed Treasurer; the Rev. J. B. Graham, and the Rev. Geo. Briggs, Secretaries; and a Committee of twelve Gentlemen for the ensuing year (Collection £34. 10s.).

On Tuesday Evening, Oct. 17, the Annual Meeting of the *Hull* Auxiliary was held at the National School-room, which was not large enough to contain the numbers which sought for admission. The Chair was taken by Dr. Bodley, and the meeting was addressed by the Rev. Messrs. Scott, Hawtreay, Saunders, Knight, and King, and by Mr. Wolf (Collect. about £16.).

On Wednesday Evening, Oct.

18, a Meeting was held at *Gainsborough*, Sir Montague Cholmeley, Bart., one of the Vice-Presidents of the Parent Society, in the Chair. Resolutions were moved and seconded by the Reverend Messrs. Beckett, Hawtreay, Saunders, and King, and by — Tidd, Esq., and Mr. Wolf (Collection about £12.); and a donation from Lady Cholmeley, (£10. 10s.).

Messrs. Hawtreay and Saunders then returned to London, and Mr. Wolf went on to Worcester, to attend the Meeting of the Auxiliary Society there, from whence he proceeded through Bristol, to join the Rev. Messrs. Sargent and Cartwright, the deputation from the Parent Society, in Devonshire; the particulars of whose journey, together with that of Messrs. Marsh, Stewart, and Ruell, through the counties of Hereford, Gloucester, and Worcester, will be given in the next month's Expositor.

#### NOTICE.

THE Lecture on the Promises of God to the Jewish nation in the latter days, will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday Evening, Nov. 5.

#### Subject.

#### GENESIS XXII. 18.

“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

THE Monthly Lecture to the Jews, on Wednesday Evening, Nov. 8, will be preached by the Rev. I. SAUNDERS, A. M.

#### Subject.

THE EXODUS OF ISRAEL FROM EGYPT, AND HIS ENTRANCE INTO CANAAN, TYPICAL OF HIS FINAL INGATHERING AND RESTORATION TO HIS OWN LAND.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                                                                   |     |    |   |
|-------------------------------------------------------------------------------------------------------------------|-----|----|---|
| Anonymous, by post, from Liverpool, part of a vow omitted,<br>with a fifth part added thereto .....               | 5   | 0  | 0 |
| Beard, late Mrs. Mary, Broadway, Worcester, Legacy £100,<br>deducting duty and expences .....                     | 89  | 7  | 3 |
| Byard, Miss, collected by her .....                                                                               | 0   | 14 | 7 |
| Cbolmeley, Lady, Easton, Lincolnshire .....                                                                       | 10  | 10 | 0 |
| C. L. by Rev. Edward Bickersteth .....                                                                            | 1   | 0  | 0 |
| Davis, Mrs. Hoxton-square, collected by her .....                                                                 | 4   | 11 | 8 |
| Davis, Miss, Great George Street, Bermoudsey, do. ....                                                            | 0   | 14 | 3 |
| Jones, Miss, Finsbury-square, collected by her. ....                                                              | 1   | 10 | 0 |
| Pepys, John, Esq. 8, Berkeley Street, Portman Square .....                                                        | 20  | 0  | 0 |
| Peter, Mrs. Petworth, Sussex, by Rev. J. Sargent, jun. ....                                                       | 1   | 0  | 0 |
| Swainson, Chris., Esq. Winstanstow, Church Stretland, Salop ..                                                    | 1   | 0  | 0 |
| Birmingham, by Wm. Lea, Esq. ....                                                                                 | 3   | 0  | 0 |
| by Rev. E. Palmer .....                                                                                           | 36  | 2  | 3 |
| Ashted, by Mrs. J. S. Green ...                                                                                   | 1   | 18 | 4 |
| Dorchester, Sherborne, by Misses A. and H. Spratt .....                                                           | 8   | 2  | 6 |
| Gainsborough, by Rev. G. Beckett, coll. after a Meeting ..                                                        | 12  | 0  | 0 |
| Leeds, Ladies, by J. Dixon, Esq. ....                                                                             | 100 | 0  | 0 |
| Leicestershire, by John Fox, Esq. ....                                                                            |     |    |   |
| For General Purposes..                                                                                            | 168 | 4  | 0 |
| Heb. O. & N. Tests. ....                                                                                          | 2   | 0  | 0 |
|                                                                                                                   | 170 | 4  | 0 |
| Rothley, collected by Mrs. George White, for<br>Heb. O. & N. Testaments .....                                     | 1   | 7  | 6 |
| Littlebury, by Rev. H. Bull .....                                                                                 | 13  | 8  | 4 |
| London, Blackheath Ladies, by Hon. Mrs. Foy .....                                                                 | 10  | 12 | 2 |
| Wanstead, by Miss Giberne .....                                                                                   | 2   | 0  | 0 |
| Netherlands, Bruges, by Miss Courtauld .....                                                                      | 0   | 7  | 0 |
| Nottingham, St. James's, (Rev. J. B. Stuart, Minister) collected<br>after a Sermon by Rev. J. B. Cartwright ..... | 20  | 0  | 0 |
| Reading, by Mrs. French .....                                                                                     | 9   | 0  | 0 |
| Scotland, Berwickshire Bible Society, by D. Renton, Esq. for<br>Heb. O. & N. Tests. ....                          | 10  | 0  | 0 |
| Irvine Auxiliary Bible Society, by John Miller, Esq. ....                                                         | 4   | 0  | 0 |
| Shaftesbury, by Mr. Jesse Upjohn .....                                                                            | 1   | 14 | 5 |
| Stamford, by Mr. John Barber .....                                                                                | 1   | 10 | 0 |
| Wilmington, Sussex, by Rev. R. P. Blake .....                                                                     | 10  | 0  | 0 |
| Worcester, by Rev. D. Morgau .....                                                                                | 28  | 10 | 3 |

## NOTICES TO CORRESPONDENTS.

E. B. B. has been received, and will probably appear in the next Number.

T.'s Reply to B. Benjamin, Amicus, Philalethes, and T. F. have been received.

Mr. S. Newman requests us to correct the following errors in his Paper:—

Page 373 line 34 for Deut. xxx. 4.—read xxxiii. 4.

- 374 - 28 - xxix. 23.—read xxix. 29.

- - - 38 and 40 for read from.

- 376 - 13 for Ezek. v. 5.—read xxxv. 5.

We think it advisable to withhold inserting Rabbi Crooll's Answer to Textuarius, until we have been able to complete the insertion of Textuarius's full remarks to him, considering it possible that the Rabbi may wish to make some alteration in his Paper.





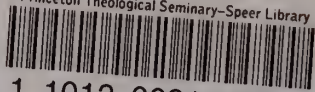
For use in Library only

**For use in Library only**

I-7 v.11

Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8162